NO. 36

#### EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.

[CONTINUED.]

In closing the last number of this narrative we not only showed that Anthony Higgins, the agent of the Jesuits, was fully co-operating with Philip Diesinger and William O. Harrison in their efforts to give some color of plausibility to the false and fruadulent statements which had been jointly concocted by them with the Times of this city, and which that mendacious sheet had bunglingly at-

tempted to palm upon the public as truth. On Wednesday evening, Atgust 29th, the meeting which Higgins had appointed to hear his report was held. There were some seventy-five to a hundred persons present. Determined to follow up the movements of this deadly enemy of Spiritualism, I was in attendance. Higgins went on, and made his statement, which was simply a rehash of the untruthful report which had been published in the Times. So far as I know, none of the conspirators were present except Higgins and Diesinger. Higgins spoke for Harrison and disclosed circumstances that conclusively demonstra-ted that Harrison alone had conceived and executed the so-called trap entrance to the cabinet. Higgins said Harrison told him that he (Harrison) had seen Mr. Bliss trying to make a secret entrance to the cabinet by making a hole through the brick wall, from the cellar way; that he (Harrison) told Bliss that was not the way to do what he wanted to do, and that he then volunteered to make the so-called trap entrance, and Bliss assenting he had made it as it was found. Indeed, when at Philip Diesinger's house, while Harrison was assisting in the sham seance, and trying to personate "Billy the Bootblack," in reply the questions, he said that he alone had made the hole in the floor, and that had given the saw with which he had made it, to a little boy who lived near Mr. Bliss's house, in whose hands I would find it. He did not name the This fact alone showed that Harrison had made the hole in the floor very recently, and not ten months before, as he pretended. On examining the cellar-way the next day, to find the hole not find it for some time, and began to conclude that this was an afterthought of Harrison's. At last, in a cupboard at the side of the cellar way, in such a location as to render it impossible for an adult person to enter it in any position, two or three bricks had been removed from the wall, evidently within the short space of a few days, as no dust had accu-niulated on the removed bricks. No use whatever had been made of the closet, as was manifest from its appearance. No one could have been insane enough to suppose that a hole could have been

explanation of that broken wall other than that Harrison had done it himself to account for his having constructed the "trap" contrivance. Having critically examined the cabinet and its surroundings, and discovered that the story published by the Times could not possibly be true, when Higgins had gotten through with his pretended report, I asked whether the Times' reporter who had written that story was present. I was informed he was not. I then addressed Mr. Diesinger, and called his attention to the fact, that he had told me, the previous evening at his house, that he knew from personal knowledge that the story published by the Times regarding the "trap door" contrivances was strictly true, and that the door was not only hinged, but was hingdoor was not only imaged, but was integered in the precise manner described by Louis N. Megargee, the Times' reporter. I asked Mr. Diesinger whether I had understood him correctly, to which he replied that I had. Knowing that I could convict the Jesuit conspirators of false-hood, I then proposed to Mr. Higgins and the meeting that they should appoint a committee of five persons to meet me at the residence of Mr. Bliss, the next morning, when I would demonstrate to them most positively, that the whole story of The Times was an attempted fraud upon the public and the result of an infamous conspiracy to destroy the mediums and injure Spiritualism. This was an unexpected turn to the affairs of the meeting but there was no way to evade my proposition. insisted upon a vote of the meeting and my proposition was adopted. The committee appointed were Mr. Higgins and his co-committeeman, Mr. Baker, Mr. Walter Hubbell, Mr. Charles Ford and myself. The meeting then adjourned to meet the

made from that closet into the cabinet, or that, if

next Wednesday evening to hear our report. At an early hour the next morning Messrs. Hub-bell and Ford met me at Mr. Bliss' house. Messrs. Higgins and Baker not coming, we three proceeded to make a careful examination of the premises, having before us The Times' story as the ground for our investigations. It soon became positively evident that no trap-door had ever been hinged in the manner stated in *The Times*, and that had it been so hinged it would have been impossible to have opened the door on account of the sloping end of the cut joist. Having settled upon this point, I proposed to Messrs. Hubbell and Ford that we should go to The Times' office and hear what Me gargee had to say in explanation of that state of the facts. To this they agreed. We failed to find Megargee, he having gone out of town for a couple of weeks. We then went to see Diesinger. I asked the latter to describe to us the precise manner in which he saw the "trap-door" opened. To my utter surprise this mendacious man then

admitted that he could tell nothing about the matter and that he even did not know whether there was a hinged door to the opening or not. My no-tice of the previous evening that *The Times*' story about the "trap-door was demonstrably false, caused Diesinger, who knew so much about the truth of the story of his co-conspirators, to suddenly and cunningly become a complete know-nothing. Without informing Diesinger, at that time, of the result. of our investigations we inquired for Harrison, as we desired to interview him about the "trap-door." Diesinger told us he could not tell us where he was to be found, but that Harrison was to be at his office in the course of a couple of hours, when we Mr. Hubbell, Mr. Ford and myself then parted

to meet at Mr. Diesinger's to interview Harrison, with the positive agreement that neither of us should, in the meantime, say a word to Harrison or Diesinger about what we had found to be the facts concerning the alleged trap-door. So distrustful was I of Mr. Ford, that I felt it necessary to watch his every movement, as I found him strongly inclined to give the conspirators what aid he could to make good their infamous attempt at deception. In spite of all my vigilance Ford managed to get an interview with Harrison, and informed him of the interview with Harrison, and informed him of the great mistake he and Megargee had made in their acted upon by spiritual forces.

If ying description of the "trap-door." Induced by second. Mr. S. says: "If spirits materialize to get an most property of Dissipare to suspect treach. certain movements of Diesinger to suspect treachery on the part of Ford, I followed the former into a beer saloon, a few doors from his place of busiuess, and there found Diesinger, Ford, Harrison and Higgins with their heads together in earnest conversation. My appearance scopped the clandes-tine interview, but not in time to prevent the con-

When assembled, as stated, Higgins proposed that we should organize and proceed in order. Mr. Diesinger moved that Higgins should preside, and this was voted. I was then asked to state why I desired that interview with Harrison. I stated my had hung the "trap-door," and asked him to make a diagram of it. This he refused to do, but said if I would make a diagram of the label in the label I would make a diagram of the hole in the floor, he for the time being, but never can be abrowould point out where it was hinged. He then gated. There are many ways of throwing a would point out where it was hinged. He then said, for the first time, that the "trap-door" was not hinged as Megargee had stated, but was hinged across and not lengthwise of the hole. He did not remember that the falsehood of that statement was even more apparent than the one it was intended to substitute and on my pressing that point upon him, he became greatly excited, and said he would be questioned no further. I was quite willing that the interview should end, as I had all the information I needed to demonstrate the utter falseness of the whole story concocted to injure Mr. and Mrs. Bliss and destroy Spiritualism. As I was about leaving, Higgins stated, on behalf of himself and Harrison, that their whole desire was to do me a kindness in seeking to disabuse my mind of the deception which had been practiced upon me by the Blisses, and that they entertained no other feelings than the greatest kindness for me. Disgusted beyond all measure at this manifestation of hypocrisy, I indignantly left the company of these bigoted conspirators, and have never spoken a word to either since, except what passed between Higgins and myself at the meeting held to hear our report. When we came to make our respective reports, the facts were so completely destructive of the plot of the ualist lecturer, and for the past year he has not been heard of in that Jesuitical role.

(TO BE CONTINUED.)

## MIND AND MATTER.

No. 6.

When we shall have become as familiar with spiritual things as we now are with the earthly; when we shall have had years of experience in superior spheres, where the most solid substances are fluer than the gases of earth-so much so that one might fear the spirit land would dissolve into vapors and float away, but does not-where necessary supplies exist or grow spontaneously and are attainable by the simple act of volition—where speech is the projection of thought—where ideas are as legible as the printed page—where the movements of natural law are as visible as eur own moseemingly weighty problems of to-day will seem as trivial as the little things of childhood.

Mr. Isaac J. Sloan, who calls for answers to a few direct questions, in MIND AND MATTER, for June 21, is on the right track: His first interroga-

"Is there one particle of matter existing indeendent of spirit?" So far as we are able to judge from the few data within our reach we must auswer, no! And as we go out and question the atoms, nature, from the hills, the valleys, the rocks, caverns and murmuring waters, are vociferous with the same reply. Matter, unattended by spirit, is inert; a whole continent of it would never produce a blade of grass. If it were necessary to insulate an atom of matter, let me ask Mr. S., "How would you do it?" What materials could you find in heaven, on earth or under the earth by which you could accomplish the object? The very refuse and offal are as requisite to plant life as the finest wheat is in human economy. Every farmer knows that the fertility of his land is always commensurate with the deposit of waste matter. So everywhere in nature we find a continual taking on and throwing off of matter in one form or another, and this universal mutation is effected by spiritual influ-

Much has been said within the last fifty years about static bodies as the opposites of force and motion; yet there is not one particle of matter in existence o dead that it does not contain the latent princi ples of both force and motion. If it is not just now in action it is because it is not acted upon. Chemistry is emphatically an experimental science, and mother nature is as dependent upon the acquisition of appropriate materials and conditions to effect

any achievement as is the human chemist. Within five miles of my residence is a limekiln. the owner of which is driving a lucrative business in the manufacture of stone lime. But, if he were a little wiser—if he knew how to arrange retorts so as to convert the car-bonaceous vapor continually escaping from his flues into real diamonds, he could produce a million dollars worth of precious stones to one of lime Here are wonderful possibilities within our reach courting investigation. There are no fixed conditions, but the evolution of mind and matter, and the principles of affinity permeate all things, and mind and matter advance together. The infinite mind is attendant upon all things, from the smallest speck to the most stupendous world; and in the work of progress all must advance together all occupying relative positions, and if one are brought to the surface—are impelled to occupy advanced positions—it is because the lower strata beneath them have advanced, sufficiently to render their work possible. It is by this refining process carried forward by natural law, that we are already far removed from the crude conditions of pre-his toric times, and the work of evolution is, in all probability, producing more astonishing results in the spiritual than in the material world; yet even the spiritual cannot advance wholly independent of the material. Reciprocity is nature's method of recompense for every act performed within her do-main. Our corporeal bodies cannot exist when deprived of our attendant spirits, neither could we, is spirits, progress properly without the earthly life and experience.

Thus we are justly beginning to realize that spirit is only refined matter, and that matter contains the basic principles underlying the spiritual structure; or, in other words, is only spirit in a crude state, just as mineral substance is vegetable, flesh, blood, bone, nerve and brain; and all are pre-requisite to the evolutions of thought. There is not one speck of matter in existence so poor as to be deprived of its

weigh 100 pounds, and they weighed 150 pounds in earth life, is it possible for them to materialize to their full weight? If they cannot, why not? If they should, could they have power to pass back into spirit life, as their bodies would be wholly

in the floor. He had evidently been in consultation with Harrison to devise some story to substitute that which they saw was sure to be proven can remain in an unnatural element with safety one page 273. moment after the power is exhausted by which the assume an unnatural position for the time being; and the material substances employed will again projectile into the air, but the law of gravity will soon exert itself. In no case can the suspension of a law be made permanent. Mr. S. truly says:
"Life is spirit, and we know no death, save is a change from one condition to another." But this hange is imperative.

Appertaining to his other question, as to whether male." I must say there is a good deal of masquereding carried on by dishonest spirits, both in and but of the mortal form, but when Mr. Sloan tells us he has seen his own spirit, both as male and female at the same time, I prefer to believe he is mistaken; that one was the spirit of some female friend bearing a close resemblance to himself, or he was the victim of a ludicrous joke, for such a phenometon would be a violation of all known laws of nature. The male and female elements are as opposite in character as are the opposite poles of the magnet The male attracts the one and repels the other Nay, more; the very elements in nature, from which we draw our substance, exist as male and female. The female form is not only dissimilar to

the male in outward appearance, but every fibre of conspirators that Higgins concluded his part of the performance had fizzled as completely as had the doings of the rest of the conspirators, and from that time Anthony Higgins rapidly subsided as Spiritual, for that of a female; nor need he fear any evil results accruing from the future inauguration. her being is peculiar to the female structure. Let of woman's rights, for she cannot superced her natural sphere of action. Neither can manenter the sphere of woman and discharge the operous duties which nature has imposed upon her. God created them male and female, and he who seeks neutral ground for either, is doomed to disappointment. Were the law which acts upon matter less imperative, it would produce no uniform reults, but, like too many enactments of men, would tend o create confusion, and end in disaster.

No matter that many important truths pertuning to man's eternal welfare are still unknown to science, human ignorance cannot change the nature nor lessen their importance: nor is nature ever lestined to reflect the wisdom of science science must ever learn of nature and reflet her wisdom, in order to illumine the minds of me.

duce better conditions. He who has the inprove-ment of the race at heart must make the carsality shall have gone to the bottom of the minuter h may be astonished by the fearful aggregate of wi acciuing from forced maternity and other pre-ntal causes, which are to be overcome through the colutions of progress, before the race can cease tolo evil. And yet that glorious day when the "language and the lamb are to lie down together" may note so far distant as it may seem. When we once s ceed in establishing true principles of equality, car of progress will move forward with great cel Therefore let us work with a will, regardles public opinion or present rewards and punis

#### He that Ruleth Doeth all Things Well. "I sent my soul through the invisible."

The great events of coming years to tell: The answer came—all atoms progress still For He that ruleth doeth all things well.

Let all who e'er one ray of light receive, Strive day by day some flagrant wrong to qu And in the crowning work of law, believe, For He that ruleth doeth all things well.

()! humble worker in reform to-day, The harvest of the ages may you swell, Your true foundations will not pass away, For He that ruleth doeth all things well.

And mind and matter, soul and spirit too. By natural law, all here together dwell-A special work there is for each to do. For He that ruleth doeth all things well.

From low conditions must the atoms climb, Each forming its own heaven or its hell Until it reaches heights pure and sublime, For He that ruleth doeth all things well.

Before we reach the higher, purer spheres, Experience here should thoroughly expel All gloomy thoughts, and doubts and slavish fe For He that ruleth doeth all things well.

Justice will be obeyed in all the earth— No discord lead the nations to rebel— All leaders will be chosen for their worth, For He that ruleth doeth all things well.

Lot death hath lost its sting, since by the law We may our future blessedness foretell. And from each sorrow consolation draw,

For He that ruleth doeth all things well. CHARLES THOMPSON

About A. D. 1, and Christmas. BY A. B. C.

deny it to them, and almost universal ignorance John Wetherbee says: "Absolute proof, outside historical facts would soon be evident; for, it a of mathematics, is not easily maintained."

page 273.

As to Christmas, it was never heard of by the feat is performed. So the materiatized spirit can-not wear the habiliments of flesh after he has ex-hausted the power by which he has been able to tians after this date join the pagans in their festival of the Saturnalia, in honor of their God Saturn,

lasting from Dec. 17 to 25, with great rejoicing,

merriment, etc. And this at Rome, under Pope St

Julius 1st, seems as a confirmation that Christmas is only a Pagan festival continued, and the celebration of it has no connection whatever with the birth of Jesus. Clement, of Alexandria, a church father, affirms quite positively that the time and birthplace of Jesus is unknown, A. D. 200. And Mosheim

affirms the same, "after the deep and laborious re

searches of the learned!" If such learned scholars as these thus declare, what substantial or valid evidence is there, or can there be, that such a person as Jesus Christ ever 'male spirits cannot materialize as female as well as existed as a real person? In 1832, Boston men offer \$1,000 for reliable proof that Jesus Christ and his twelve disciples ever existed as men with flesh and blood, and that the actions ascribed to them in the Gospels ever happened or were written by the perwhose names they bear, within half a century of the time stated, etc. To my surprise, at the time, no effort was ever made to get this \$1,000, and no attempt was made to give any proof as re

An investigation of this matter convinced me that several facts were worthy of constant remem-brance, first, that there never was known in any land another person that was a real flesh and blood live person, whose real existence as such a person was flatly and vehemently denied when his or her existence was first asserted, as was the case in re gard to the assumed personality and humanity of Christ; history giving the names of several sects, and of great numbers belonging to them, who strongly denied the humanity, the divinity, the crucifixion and the resurrection of Christ in an interrupted succession of Christians, with Simon Magus heading the list! with his many adherents existing in the fourth century. See general history for their names, especially Mosheim and Gibbon.

Second. Not one-twentieth of the Roman Empire previous to the time of Constantine, A. D. 396, had embraced Christianity (see Gibbon, vol. 1, page 179), which, with Paganism floundered along until the ancient religion was destroyed by fire and sword of the Christian Emperor Theodosius, who died A. D. 395, and the ancient religion had their God, Saviour, Bible, forms of worship, and temples to worship in, as also the Jews, who were as tenacious of their religion as the Pagan or Christian, first so-called at Antioch; and yet, Philo Judeus, the historian, a Jew of Alexandria, born about B. C. 12, describes a religious community The inexorableness of natural law every here which had existed for years, if not for ages before meets us, face to face, in so forcible a manne that him, and himself a member, having all the ceremothere is no longer room to doubt that, if we rould nies and peculiarities of the Christian religion as , hence from forty to sixty years before Christ was born, or Christians existed, deriving the are subject to the same law. The visible animal were not influenced in the least by anything

Third. Paul, or some one reminds his readers, in Acts chap. 20, v. 35, as words of Jesus, which are not in either of the four Gospels; which, with the frequent allusion to "Scriptures" in the Epistles, must have reference to Pagan documents, or some other Gospel previously existing; for, let it be remembered, that Christian evidence writers, especially Dr. Lardner, are forced to admit the Epistles were written several years before the Gospels, as

now existing.

Fourth. The proof is conclusive, that the most primitive Christians were greatly divided in senti-ment, and at that early age, "false apostles, deceitful workers and others transform themselves into Apostles of Christ," and Satan himself takes a hand in this game. See 2 Cor. xi., 13.

in Galatians 1-11, says, "The Gospel he preached was not after man, for he taught it by the revelation of Jesus Christ." And Luke admits his authority is from previously existing documents, and that "many others had taken in hand" the same thing, which, with many others, including Luther's Bible, have been laid aside to give way to the authority of King James VI., of Scotland, as during his reign we have our present Bible, called "the Word of God"—and from a King so mean and contemptible as to permit "his own daughter and son-in-law to become exiles and beggars." tin, or St. Austin, Archbishop of Canterbury, says, "The Christian religion was from the beginning of the human race." And, through his influence, with that of the Princess Bertha, wife of Ethelbert, King of Kent, and the humor of Gregory, surnamed the Great—Pope of Rome A.D. 590, the temples of the Pagans were not destroyed, but simply dedicated to the new faith as preached by St. Augustin, and 10,000 persons were said to have been baptized in a single day; and,
Fifth. The festivals of that age were indulged in

with good cheer and much enjoyment; which, with their temples, was thus converted to the interest of Christianity, without losing their original character -see New American Cyclopedia, vol. 2, page 350-Augustin not allowing any coercive measures to propagate the Gospel, he dying about A. D. 612.

From the foregoing it will be plainly seen how Paganism and Christianity became amalgamated, they being six of one and half a dozen of the other, the origin of the Christian era Christmas, and Christianity, being quite different as to historical facts, from the general belief of Christendom, without much general knowledge by them on this topic, to every appearance. Columbus, Ind., July 25, 1879.

# Are Spirit and Matter the Same?

People generally in Europe and America suppo EDITOR OF MIND AND MATTER. In commenting on your Jamieson discussion

pears certain the Christian era was never heard why go outside of mathematics for proof? What previous to the sixth century. See Mosheim's E have we gained, or what has been added to our clesiastical History, vol. 2, page 430.

Dionysius the Little was a Roman monk, who di numbers for the mosaic law of supremacy? a bal-A.D.540. The Dionysian Erawas so called in hon ance of powers for supreme power? Action balof his chronological labors. This monk is suppose anced by reaction is the notive power of everything to have first started the name, "Christian Era," tangible to our senses. Is not the whole subject to fixing the incarnation of Christ in the year of Rot the fame law as its constituent parts? The Golden 755, but its commencement was not adopted un Rule of Confucius, Jesus, or whoever was its auafter the eighth century. See New American C thor, is simply action balanced by reaction—a rule clopedia, vol. 6, page 492.

Ethelbert, King of Kent, in England, introduc The assertion that cause and effect, spirit and mat-Christianity into Britain A. D. 597, through ter, or whatever you please to call them, are disinfluence of his wife Bertha, and dates an implicate entities—the one sovereign, the other subject; tant public document "in the 605th year from that matter is inert, inactive, and can only act as incarnation of Christ." Bede, an English mot acted upon by spirit or an independent force, and the Frankish Kings, Pepin and Charlemag whether coming from ancient or modern philososubsequently bring this mode of reckoning is phers, finds no response in organic law; never general use by their kingly authority. Charlsman solved a problem, and if the future may be judged died langer and the first state of this the first state of the future may be judged. died Jan. 28, A. D. 814, after a war of thirty-by the past, never will. Spiritualism, in planting years to subdue the indomitable Saxons and the itself on the supremacy dogma, takes ground in dibefore A. D. supersedes the previous eras, and would seem sufficient evidence that a divided base tains legal authority, so that dates, docume can never produce harmonious relations. Although

by a slave-holding oligarchy, to be duplicated in '81 by a bondholding aristocracy? If so, the crowned heads of Europe will not be the only ones shaking in their boots in the not distant future. That the universe is self-existent and, as a whole, has eternally existed as it does to-day, and that life and all its varied phenomena is the effect of interchange between the two conditions that constitute the sexes, is as evident as that night and day, heat and cold, or the motion of our limbs in locomotion, are interchangeable.

For the last twenty odd years I have been alone

so far as I know, in the belief and assertion that spirit and matter are different conditions of the same thing and interchangeable. But now I have one on my side of the question who has this advantage over me, as she can tell what she knows in a way to be understood.

In a brief review of Rev. Charles Beecher's work on Spiritual Manifestations, in the May and June rambers, of Evolution, Mrs. E. M. F. Denton says: I, by no means, set myself to the defense of a materialism that denies the spiritual. On the contrary, I believe in spirit as I believe in matter—believe that matter and spirit are but different forms or expressions, forever interchangeable, of one and the same element, and that element eternally aglow with all the attributes of being. Am fully persuaded we shall yet be able to demonstrate by actual experiment, that instead of existing in 'dead' actual experiment, that instead of existing in dead unreducible particles, matter, in its last analysis, is simply the form or expression of the life element in which vitality, for the time being, exists as a potential, instead of an active and energetic prin-

In advance of this she says: "The truth is, whether as Spiritualist or Materialist, Christian or Infidel, we have as yet no theory of the history of the universe that solves the problem of human existence. In our present ignorance we are, one and all, compelled to acknowledge it is simply incom-

Perhaps so. Let us see. In tracing all forms of life to a starting point, one general law underlies all, as all have their genesis in a central germ, and that germ produced, by sexual union and through gestation or its equivalent, birth to the species that produced the germ. Bear in mind that in the germ of all forms of being the two conditions that constitute the sexes are represented and, continued in the waves evolved from that germ. Now, with a pair of dividers, describe a series of concentric circles, all having their starting point in the same centre, and the wave law is demonstrated. Drop a pebble in a pool of water and a series of waves are evolved, ending only when the force that produced them is exhausted, and corresponding to the circles made with the dividers. Sever the trunk of a tree, the representative of all vegetable life, and all that constitutes that tree is seen in waves evolved from to all. As the animal, with man at the head, is most puerile fraud as to be justly desp

Darwinism, or any other ism, to the contrary, notwithstanding. The top of the vegetable is hid withstanding. The top of the vegetable is hid we maintain and will continue to maintain, that this "continued existence" has been satisfactorily istence of the butterfly as we are to those who have proved by millions who have received, as we assed to the positive side of the same wave of beng, that we are on the negative of.

If the germ and wave theory is correct and it challenges refutation, the wave that constitutes the human family to-day had its genesis in the central germ of our planet, and has passed through and in turn represented all the conditions of being of the waves that are following it, and they will each and all occupy the same condition that we do now, while we are following in the older planets instead of passing to an imaginary spirit world, there eternally to remain. That the powers that govern are derived from the governed, instead of rom a being that is supreme over and independent of them, is the coming thought of the age, and that cause and effect, call them by what names you please, are inseparable and interchangeable, is sure to revolutionize the opinions of mankind as truth is to supersede error.

Westfield, N. Y.

MR. EDITOR: - A few days since I received a sam-

# Was Jesus God?

le copy of your excellent paper, MIND AND MAT-TER, and would say I was heartily glad to know that there is such a fearless and out-spoken paper for the cause of truth, and the exposing of error, and that the editor devotes it to the advancement of Spiritualism, which is now fast redeeming Christendom from bigotry and superstition, and will eventually shame down all belief in a partial vindictive God and endless damnation. I am not a literary man, I am only a simple mechanic (machinist) and am now in my eighty third year; have been an outspoken Spiritualist for more than thirty years. I love Spiritualism for it has taught me to love every human being, and I pity those that can swallow the many vagaries ound in the Bible, one of which I will here insert. It is headed the epistle of Paul the Apostle to the Philippians, but at its close it says it was written to the Philippians from Rome by Epaphroditus. Philippians, ii, 5th, "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation and took upon him the form of a servant and was made in the likeness of men; and being found in the fashion of a man he humbled himself, and became obedient, unto death, even the death of the cross, wherefore God hath highly exalted him, and giver him a name which is above every name; that at the name of Jesus every knee should bow, of things n heaven and things in earth, and things under

As no such local place as heaven has ever been discovered, we must presume that heaven alluded to the larger orbs of our solar system, and things under the earth to Venus and Merchry.

Now, if St. Paul and Epaphroditus and the Pope himself should assert such a vagary, may we not look at it in a reasonable sense and enquire whether Venus or Mercury has ever heard of the name of Jesus, and more especially Saturn or Uranus, and

if so, when? Echo answers—When?
We have read in the New Testament a history of the man Jesus who, although a Jew was much in advance of the Jewish age, and who, as a teacher, embodied many of the teachings of ancient philosophers in his sermon on the Mount. He had his disciples whom he called his brethren and never made himself above them, neither before or after died Jan. 28, A. D. 814, after a war of thirty-by the past, never will. Spiritualism, in planting his resurrection. Witness Matthew xii, 45, and religion, who hated him in intensity, beyond rect opposition to the organic law upon which expects of words to express.

Istence is founded, and the division, existing in its yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God; and your God." If

# CORRESPONDENCE.

LONG ISLAND CITY, July 23, 1879.

Editor of Mind and Matter.

I have read with care, the platform issued by the Grove Camp Meeting. It is a fair statement of the principles underlying Modern Spiritualism. It has not however, escaped the criticisms of the press. The New York Telegram of July 22d, devotes an editorial to it, and I propose to answer its objecions seriatim. It commences by saying:

"The new creed which one of the morning papers says has been adopted by the Spiritualists, contains nothing that does not harmonize with heir hitherto expressed belief. It contains much, however, that might be questioned by the scientist and the free thinker on religious themes. It maintains for instance, that the universe is controlled by a beneficent power, whose revelation is nature. Now if nature, alone, be taken as the revealment of an overruling power the latter cannot be termed merely beneficent, for nature teems with strife and monstrous, uncompensated cruelty.

To this I would reply that Spiritualism is not a new creed, but one that dates from the dawn of reason in the family of man. It has been the base of all the faiths of mankind, of which faiths or religions, Modern Spiritualism is the development. If it abjures faith now, it is because human reason is sufficiently advanced to need it no longer. statement with regard to the universe being controlled by a beneficent power is believed in by modern Spiritualists, who, however, do not undertake, like creedal religionists, to define that power. They recognize it however, in the lion and the lamb, but they do not deify it as "the Lion of the Tribe of Judah" and "the Lamb of Mount Zion," because they hold that with the advent of the new development the age of God-making has passed. "Another averment of the creed is that none can

determine for another what is truth and duty. This is not the case. The mind often grows bewildered amid the confusion bred by duties that apparently oppose each other, and is obliged to have recourse for guidance to other minds which, standing apart from the strife, are abler to view it with impartial eyes."

To the modern Spiritualists all (women and men) are priests after the royal order of Melchise-dek, which is higher than that of Levi, and each determines for himself or herself, what is truth and duty. There are no other minds which stand apart from strife in the battle of life.
"A third article in the creed is that all human

beings are destined to a continued individual existence in a future state for which the experiences and attainments of the present life are preparatory. central germ; and this is not all: while the top To this it may be replied that this continued exs hid from the root, the roots were derived from a stence has never been proved, and that what the pre-existing top. In this, interchange is tangible Spiritualists term proof is so mixed up with the intelligent people."

are subject to the same law. The visible animal Which is the more reasonable belief, that of the the best of the very the control of the very the roots and top of the vegetable necessary to the existence of both, makes it equally necessary between the visible animal and an invisible counterpart. Darwinism, or any other ism, to the contrary, notever advancing towards perfection? Furthermore affirm, intelligent responses from friends out of the form. Until scientists can give a better solution to the mystery, we claim that this world ought to accept the conclusion we have expressed. As to the "puerile fraud" spoken of, we admit that there are too many spirits, both in and out of the form that are unreliable, but we assert that it should be charged against undeveloped humanity and not

against Modern Spiritualism.
"Furthermore, in no sense can the experiences and attainments of the present life' be regarded as always preparatory to the next life. Multitudes of human beings begin, continue, and close their lives in infamy, growing continually worse from the cradle to the grave. Life with them is retro gressive, and they die monsters."

Here we take issue with the writer and with Christians generally. We know that physical errors receive due punishment, and having no faith in vicarious atonement, we hold that moral mistakes do likewise. Furthermore, we submit that in all cases punishments are proportioned to offen-ces. We have no sympathy with the harsh and cruel statement that every human being is a mon-ster, believing that good is to be found in all human beings, even in the murderer Chastine Cox, who, when he was arrested, exclaimed, "Don't let my mother know of this, it will break her heart." "Finally the new creed maintains that realized communion with those who have gone to the spirit world is practicable under suitable conditions, and is a privilege of high value to those who use it wisely.' We doubt the intellectual robustness and emotional health of those who would wish to hold communion with their spirit friends before the crowd—mostly imbeciles—assembled at dark seances, where so-called materializations are mostly made. If Spiritualism should, in the future, prove the opinions we have expressed to be erroneous, it will have made a stride which none will be quicker than we to recognize."

Whether "spirit communion" be a privilege or not, can only be answered by those who have tried it and by none others. In conclusion, permit me to say, we are willing to abide by their decision.

ROBERT W. HUME.

IMPEDIMENTS TO PROGRESS AND TRUTH .-"Truth and error, as they are essentially opposite in their nature, so the causes to which they are indebted for their perpetuity and triumph are not less so. Whatever retards a spirit of inquiry, is favorable to error; whatever promotes it, to truth. But nothing, it will be acknowledged, has a greater tendency to obstruct the exercise of free inquiry than the spirit and feeling of party. Let a doctrine, however erroneous, become a party distinc-tion, and it is at once intrenched in interests and attachments which make it extremely difficult for the most powerful artillery of reason to dislodge it. It becomes a point of honor in the leaders of such parties, which is thence communicated to their followers, to defend and support their respective peculiarities to the last; and, as a natural consequence, to shut their ears against all the pleas and remonstrances by which they are assailed. Even the wisest and best of meniare seldom aware how much they are susceptible to this sort of influence; and while the offer of a world would be insufficient to engage them to recant a known truth or to subscribe an acknowledged error, they are often retained in a willing captivity to prejudices, and opinions which have no other support, and which, could they but lose sight of party feelings, they would almost instantly abandon."—Rev. Robert

SPIRIT COMMUNICATION.

Diesinger engaged the use of an upper room of flesh and blood accumulated and the length of second flesh and blood accumulated and the len

PHILADELPHIA, SATURDAY, AUGUST 2, M. S., 33

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#### Why is Spiritualism Not Received by Mankind?

That is the question that must be answered before there can be any further progress made in rendering the teachings of Modern Spiritualism available for the amelioration of the condition and advancement of the human race.

It seems to be unquestionable that, for unknown centuries, the phenomena that have been for the past thirty years attributed to the will and action of human spirits, were of frequent, if not constant occurrence, but they were either entirely ignored or attributed to causes of a supernatural order. Why this state of things continued so long, must ever be a matter of conjecture. It is not unreasonable to suppose that it was owing to two principle causes: First, that the spirits who had departed their earthly lives did not know what was necessary to have their manifestations understood; and second, that the minds of those to whom they manifested themselves were not prepared to accept

their manifestations as the work of buman spirits. It was not until 1848 that the great discovery was made that these mysterious occurrences were caused by departed human spirits, who sought, in various ways, to make the fact of their continued re drawn back to the scenes of their earthly lives by some powerful material attraction and object. Had nothing further been attained than this, the vast import of spirit return would never have been known, and the reign of superstition and ignorance would have been assured and perpetuated. In the order of that providence which ever goes forward towards perfection, at length advanced, and beneficent spirits found means to come back to earth, not attracted to it by material objects, but by the desire to benefit their fellow beings, both in the mortal and the immortal state. To accomplish this, they had to contend against the selfishness, ignorance earth and in the spirit-life. Realizing the importance of organized and systematized effort, they planned and arranged a course of operations for the enlightenment of the human race. They had realized the erroneousness and folly of the prevailing systems of intellectual, ethical, religious and social education, and desired to cast back to earth the light which had come to them as they ascended beyond the darkness and gloom of earthly ignorance and selfishness. Having organized thoroughly for the great work of regeneration that they had instituted, they set about putting it into execution, and the "Rochester knockings" announced the initial step in a movement that will end only when universal human perfection shall have been

attained. Right there commenced a contest unequalled in the annals of human effort. The enlightened spirit hosts began their movement under banners on which were inscribed, "Old things must pass away and all things become new." That announcement fell upon the ears of all those classes of humanity who had exercised power or enjoyed special advantages over their fellow-men, with startling effect. All who claimed the right to teach, to lead or to govern mankind through their prejudices, ignorance and selfishness, at once realized that no common rival had come forward to contest their long- them. conceded prerogatives. Prelates, priests, politicians and pedants of every class awaked from their dream of security to find that their lease of power was soon to end, unless some means could be found to discredit the superior claims of the spirits of light to teach and lead humanity. Having devoted their earthly lives to devising methods to enslave the minds of those over whom they sought to rule, and thoroughly understanding the advantages of organization, they set about preparing for a desperate effort to protect their special interests. Their chosen field of operation was one which they had firmly held by a course of arrogant dogmatism and haughty assumption, and nothing seemed adequate, in their estimation, to dislodge them from it. But they began to realize that dogmatism and assumption would not stand long before the logic of the phenomenal facts of Spiritualism, and hence the necessity of discrediting those facts. A war for supremacy then began, such as was never before carried on, either on earth or in the spirit-spheres. The psychological and psychometric power of the beneficent spirits was exerted to develop and perfect mediums, through whom they would be enabled to attest their claim to teach mankind concerning spiritual things. In this necessary work they were more and more successful, until to-day there is hardly a locality where spiritual media, more or less developed, are not to be found.

Through those media, phenomenal facts are continually taking place which set at naught the teachscientists. To discredit them is a necessity, if time- the supernal and mundane worlds. honored usurpation is to longer prevail. Hence the work of the more developed and advanced spirits is bitterly antagonized and resisted by all those who feel that their earthly interests and occupations are threatened. These, notwithstanding their as one man, to oppose, and, if possible, to arrest the | cried; not only by anti-Spiritualists of every class | "He" (Watkins) "informed us that he cou

work of the aggressive spirit hosts. Well knowing or character, but by professed Spiritualists as well. that without spiritual media their spirit disturbers It is strange that men and women, who willingly day, that would be genuine; that all he gave becould effect nothing, their whole efforts are di- submit to that which is naturally inevitable in ev- youd that number were fraudulent. His ability to rected to divert public attention from the phenome- ery other matter of interest to themselves and mannal facts which take place through such media; or, failing in that, to discredit and destroy them. To that end every means which the most dishonest, prejudiced and heartless ingenuity could devise has been resorted to to render spiritual media detestable in the public sight. Fraud, falsehood, slander, personal violence, and even murder, have been called into requisition by those enemies of truth, to effect that detestable object.

In this irrational and suicidal action, these mundane opposers of the truth have the fullest sympathy and support of those spirits who, when in earthlife, were engaged in the same fields of activity, and who having entered spirit-life trammeled and weighed down by their earthly inclinations and prejudices, have always remained near their hearts' idols. Thus, those spirits whose sole aim and business it was, while on earth, to compel their fellowmen to regard them as the especial and only custodians of Divine wisdom and power, pass to spiritlife, knowing no other aim or desire but to continue to work for the same mistaken and baleful end. These spirits are even more thoroughly conversant with all that appertains to spiritual phenomen a and the control of media, than do the sophical Journal would cease to serve the enemies higher and more advanced spirits, and hence they have it in their power, to a large extent, to interterfere with and prevent the higher spirits from them. Having ourself incurred the animosity of performing the beneficent work that, they are trying to carry out. These trained controlling spirits, unwilling to see their fellow beings free from the fetters of superstition and ignorance which they had helped to forge, have organized to perpetuate their tyranny through their earthly the Journal. successors. Thus the organized and banded forces, both on the earth and in the spirit life, of the opponents of the truth concerning the realities of the eternal future life, are systematically and persistently engaged in efforts to impede and prevent that truth from becoming known to mankind. Hence, they keep a sleepless watch for every movement of treatment of us, when he supposed we had no the higher and more benign spirits to teach earth's | means to expose his contemptible conduct. We people and whenever they perceive them, they take instant measures to circumvent their efforts.

It is almost a universal experience with mediu ms at some stage of their mediumistic development, they find themselves harrassed and persecuted by unfriendly controls, who seek to influence them to their injury and compel them either to resist their true spirit friends or render their lives intolerable. To prevent and overcome this kind of interference the higher spirits are compelled to call their support those less developed spirits, whose earthly lives were such as to leave their minds free from the prejudices and enmities which are ever the result of bigotry and dogmatic sectarianism. Of this class of spirits the North American Indians are the most perfect examples. In their native forests, they lived, as it were, in constant communion with their spirit relatives and friends, and with the great Manitou or Universal Spirit. These simple children of Nature, in passing to spirit life, bore with them those attributes of body and mind which characterized their simple earthly lives. Indeed, death brought to the Indian, the least change of condition which a spirit can undergo in the existence, and their power to return, known to transition from the material physical life to the earth's people. Up to that time, the classes of spirit state. They are, therefore, qualified to renspirits that were able to return were only those | der especial service to the higher spirits, in their opposing spirits. There is great reason to believe that but for the assistance rendered by Indian spirits, the phenomena that have established the truth of Modern Spiritualism could not have been produced. At all events, it is nearly always the case where mediums are relieved from the obsessing influences of unfriendly spirits, that the relief is wrought by Indian spirits who, under the guidance of more advanced intelligences, rarely fail, where their assistance is sought, to break the power of the obsessing influences. For this reason most mediums are under the guidance and protection of one and prejudices of perverted humanity, both on or more Indian controls whose especial duty it is to guard them, as far as possible, against their spirit enemies. This service, however, is not confined to Indian spirits, but is participated in by powerful psychological spirits of all classes, who are willing to labor for the elimination and promulgation of truth without regard to its effect upon their preconceived earthly views as to what was true.

These friendly working spirits are too often regarded by learned ignorance as being, themselves, interfering spirits, and are requested to abandon their friendly posts, and yield their charges to the tender mercies of conceited ignorance and bigoted malignity. Little do those Spiritualists comprehend the nature of the spiritual contest, that is now at its height, who seek to drive from mediums the rude, honest and faithful spirit friends who are striving to shield them, and who are alone able to accomplish that important service. We well know the value of the assistance that such spirits have given to the Spiritual Movement, and, therefore, hail and welcome them as our fellow-workers, in the great cause of humanity. Mediums lean upon these your true, your sympathizing, your protecting friends, and show them that you appreciate their efforts for your welfare. Drive them not from you, but encourage them in their friendly efforts by every evidence of your gratitude to

We know whereof we speak, for it was our good fortune at a very early period of our investigation of spiritual phenomena to discover the important part which these humble spirits have had in placing Spiritualism where it is to-day—the last hope of suffering humanity and the last refuge of personal and mental freedom. In thousands of instances where learned and developed spirits have sought to communicate with us and with others in our presence, they have found it impossible to do so except through the intervention or instrumentality of these their humble co-workers for the regeneration of the human race. God bless their generous and benevolent natures; and may they be rewarded with the happiness they so justly merit. They are the true mediators between all that is advanced, wise and beneficient in spirit life and those on earth who are freely and earnestly seeking light from the supernal world. Without their intermediation and invaluable labors, Spiritualism would soon go down in the darkness engendered by sectarian bigotry.

With these lengthened preliminary remarks, we are prepared to answer the question asked at the head of this article, "Why is Spiritualism not received by mankind?" It is because those who have claimed to represent the Spiritual Movement. in the pride of a knowledge, which they did not possess, have sought to ignore and condemn the humble spirit friends of truth whose spirit condition enables them to descend to earth, there to ings of theologians and the resources of mundane | complete the telegraphic communication between

Because the revered departed ones, whose developed spiritual natures have bore them beyond the power of earth's attraction, cannot return and speak to us through their own physical organisms. their benevolent aims and efforts are, with their multifarious connections and affiliations, are united, humbler telegraphic instruments, rejected and de-

kind, are so much disposed to fly in the face of Nature when she comes laying at their feet the treasures of spiritual truth.

When Spiritualists learn to observe the same rules of common sense, in considering spiritual matters, that they do when acting in all the other affairs of life, then will Spiritualism become, with them, living and animating knowledge, when that time arrives they will have little occasion to preach Spiritualism, for it will become a thing seen and felt by everyone, and its beneficent influence will blend in one universal mass of fraternal love and sympathy the whole human race.

We have tried theoretical Spiritualism with little or no effect thus far; why not fall back upon practical Spiritualism, which has given us all that we have of truth concerning our mortal and immortal welfare. When we do this, one and all, the world will receive Spiritualism-not before.

#### What Does it all Mean?

Our readers will remember how frequently we have expressed the hope that the Religio-Philoof Spiritualism by its unjust treatment of mediums and those who asked for fair and just treatment of the present editor of that paper, by our persistent appeals for justice to persecuted and misrepresented mediums; we have been charged as being the defender of fraudulent mediums, and our course persistently misrepresented, by Col. Bundy, through

This most unjust and entirely unfounded system of misrepresentation went on until we were compelled to issue this publication; since which time, now more than six months since, Col. Bundy has not dared to respond one word to our public arraignment of him, for his untruthful and cowardly had little conception of the extent of his insincerity and the depth of the hypocrisy that actuated him in his efforts to create public prejudice against us. This did not come to the surface until the last number of the R. P. Journal was issued. In the last number of that paper Col. Burdy unwittingly dropped the mask, behind which he had been acting, and showed that he, and not ourself, is the confessed defender and apologist of an acknowledged fraudulent medium. In this Col. Bundy has done what nothing on earth could induce us to do, and that is, to become the endorser, apologist and helper of an avowedly fraudulent medium. Nor is that all—he has done this in the most barefaced and open manner. Whether he thought this course would mislead the public more effectually than a less pointed and positive endorsement would do, he alone knows. At all events, we have a right o know more than he has ventured to state, as to the facts of the especial case to which we refer.

In an editorial in the last number of the Journal Col. Bundy says:

"WATKINS AGAIN AT WORK."

Watkins, the eminent psychographist, is giving good satisfaction to all who witness exhibitions of his wonderful gifts and powers. He demonstrates in broad daylight this new science of 'Independent State Writing.' It is an undeniable fact that a hands touching spiritual world, the full name of a departed spirit ing signed at the bottom of each communication Mr. Watkins goes to Salem on Friday next.—Indeendent Age.

On the above announcement of the Independen Age, Col. Bundy comments as follows:

"We are glad to learn that Mr. Watkins is again exercising his remarkable gift. He is probably able, under favorable conditions, to give the fines tests of the convincing psychographic phenomenon of any medium before the public. He once informed us, however, that he could not give over four or five examples of his power in a day that would be genuine; that all he gave beyond that number were fraudulent. His ability to deceive is henomenal and hard to excel. Investigators hould treat him with candor, courtesy, and the greatest kindness, and be sure not to punish him eyond his ability to give genuine manifestations. He is an extremely delicate sensitive, and reflects promptly the psychical conditions that surround Though a man in years, he needs to be treated as tenderly and guarded as carefully as a

We have given this strange statement of Col.

Bundy at length, in order that the reader may better understand the comments that we feel it our duty to make upon it. We have rarely met with a more remarkable specimen of editorial stultification. The burthen of Col. Bundy's cry, for the past two years, has been, that fraudulent mediums should be incontinently driven out of the spiritual field, and that no countenance or encouragement should be given to them. Supposing him to be sincere and honest in his clamor upon that subject, many well disposed and sincere friends of honest mediums have been led to believe it their duty to join in the hue and cry, with him, against some of the most honest, faithful and sorely persecuted mediums that have ever been before the public. Following in the wake of the Jesuit organ, the Times of Philadelphia, Col. Bundy out-yelled the whole Jesuit pack in their hunt to destroy the mediums they most dreaded. He has more than once made it his boast that he had been instrumental in destroying the business of the mediums who were marked for destruction by his Jesuitical confreres. the use which spirits see fit to make of them, w prima facia evidence that they were fraudul tricksters. Nothing but the strictest honesty, rality and virtue were to be tolerated in any m um, and all that were in the least tainted, were driven out as unworthy of 'any countenance honest, pure and virtuous Spiritualists. We l that much of this was pure hypocrisy and de but how much we did not know until Col. Bu dropped his mask as above shown. Let u what there was behind that n.ask.

Col. Bundy says: "We are glad to learn" (n not sorry, not indignant, not condemnatory) Mr. Watkins is again exercising his remark gift." Why glad, Col. Bundy? What remark gift do you refer to? What do you know that gift? You answer: "He is probably" did not dare to say certainly) "ABLE, under f able conditions to give the finest tests of the vincing psychographic phenomenon of any me before the public." You were perfectly sa saying that, Col. Bundy, for we venture to say you can find no other medium before the n who is fool enough or untruthful enough to pr that he or she can produce psychographic wr We do not believe that Mr. Watkins make pretense that he is able to produce that phen non, either under favorable or unfavorable tions. If Mr. Watkins is a medium for the chgraphic phenomenon, he has no ability who to produce it, or in any way to control the rethe whole process being the work of unseen b intelligences. But let us see what it is tha Watkins claims he is able to do, as represen misrepresented by Col. Bundy. The latter

give over four or five examples of his power, in a deceive is phenomenal and hard to excel." What reason or excuse has Col. Bundy to offer for endeavoring to lead his readers to believe that Watkins can give even one, much less four or five examples a day of genuine psychographic phenomenon? He declares, as of his own knowledge, that Watkins's ability to simulate that phenomenon and to deceive investigators is phenomenal of itself. What possible reason has he, then, to endeavor to convince his readers that Watkins is a genuine medium at all? Col. Bundy does not pretend to inform them what difference there is between the examples of genuine psychographic writing which he says Mr. Watkins is probably able to give, and the number of similar examples which Mr. Watkins avows is the result of his "phenomenal ability" to deceive? We cannot, for the life of us, understand why Col. Bundy, who has all along pretended to be such a stickler for honesty in mediumship, and such an inexorable censor of mediums, should be glad and rejoice that such a confessed mediumistic fraud was "again at work." We would have supposed, if there was any sincerity or consistency about Col. Bundy, that he would have rushed to the protection of his readers, and of the good name and fame of Spiritualism; and exhorted every one to shun and discountenance so skilful a deceiver as he declares Mr. Watkins to be.

Instead of doing that, Col. Bundy, under some most perplexing infatuation, leaves the public and Spiritualism to suffer through the "phenomenal ability" of Watkins to deceive, and takes that prince of fraudulent mediums under his protecting shield. We cannot but feel that we have been, in a measure, the inadvertent cause of this strange change of front on the part of our contemporary. We have noticed a growing tendency, on his part, to follow our lead in discussing the bearings of current spiritual events. This habit has grown upon him until the thought seems to have taken possession of his mind that he would no longer follow, but would try his hand at leading us. Having so often repeated the allegation that we were the friend and defender of fraudulent mediums, in his weakness he must have come to believe his allegation true. Narrow and jealous in his disposition, he could not bear to see himself, even in his imagination, outdone, and he became the sympathizing endorser, protector and advocate of a medium that he knows is a deceiver, whose ability and disposition to deceive is "phenomenal and hard to excel."

it is of such a medium as that that Col. Bundy says:-"Investigators should treat him with candor, courtesy and the greatest kindness, and be sure not to punish him beyond his ability to give genuite manifestations." Could Jack Bunsby beat that? By the by, dear reader, have you not marked the many analogies of character, that Col. John Bundy has manifested in common with Dickens' amusing Jack Bunsby? Why treat this confessedly mediumistic cheat with any more candor, courtesy and kindness than any other mediumistic cheat or honest mediums? Why was not a little of that candor, courtesy and kindness shown to por, erring Witherford, whom the Journal huned to a suicide's grave? Why was not a little of itextended to Mr. and Mrs. Bliss, those honest and faithful mediums who were being hunted down by the minions of the Papal power, who strove so desperately, but unsuccessfully, to subject tem to a long and ruinous imprisonment, to immunity if they would deny their meliamship? Why did Col. Bundy insist that no carlor, courtesy or kindness should be extended to oor Alfred James, a genuine and honest me dim, who has ever stood ready to prove his mediuship under the most absolute test conditions? Way did he assail us for treating that honest man ad medium with candor, courtesy and kindness? Thy should all those rules of precaution which G. Bundy and the Chicago Junta laid down to nevent mediumistic deception, now, for the first the be treated with contempt by Col. Bundy in te interest of Mr. Watkins? It will be remem tred that week after week for a long time Col. andy kept those rules for legitimate investigatin of mediums and manifestations in the Journal standing matter of the greatest importee. Can any one any longer doubt that in all

at proceeding, that Col. Bundy was acting a holw and hypocritical part? When he was playing at role of insincerity, there was no appeal, on his t, for candor, courtesy and kindness towards iblic mediums. Why, then, that appeal at this me in the interest of an avowedly fraudulent edium? Will Col. Bundy give his readers some planation of this glaring inconsistency, if he can? e demand this of him, for we are painfully imessed with the conviction that his apparent niency towards Mr. Watkins is as hollow and pocritical as his canting about strict test condins for other public mediums.

But what are we to think of the sarcastic injune which Col. Bundy gives to investigators of Watkins' mediumship, when he tells them, e sure not to punish him beyond his ability to e genuine manifestations.,' Did he write that ensense in a spirit of sincerity? If he did, he either a fool, or he thought those whom he dressed were fools. In either case, he shows w much he is out of place in his present editorial sition. How were investigators to judge when stop their pushing of the medium? How were ey to know when they began to push him? How ere they to know when he had been pushed or when For mediums to seek to maintain themselves he was being pushed? How were they to be sure about anything during their iuvestigations? If Col. Bundy knew anything upon the subject, it was his duty to inform those whom he addressed how to be sure of that which might occur through or in the presence of a deceiver of such "phenome nal ability." By the by, it is especially in order for Col. Bundy to define what he calls phenomenal ability to deceive in spiritual mediums. Until he attempts to give some such explanation of his advisory admonitions, we shall believe he is himself seeking to incite and assist Mr. Watkins to deceive

> his attempts to expose honest mediums having, in every instance failed. Will Col. Bundy tell his readers why Mr. Watkins "needs to be treated as tenderly and guarded as carefully as a child" any more than a genuine medium? When did Col. Bundy ever before recommend such very proper treatment of a medium? Can he blame us when we find him making such a recommendation as that, in view of all his past treatment of honest and genuine mediums, on behalf of a most adroit and successful mediumistic deceiver, that he has some sinister object in view which needs to be watched and exposed. He may rest assured that further insincerity on his part will be as useless as all his past attempts to turn Spiritualism to the promotion of his personal ends.

> the public, in order that he may have the credit of

ultimately exposing a genuine mediumistic fraud.

It is most unpleasant and disagreeable to us to have to devote so much space to laying bare the anbtle movements of our Chicago contemporary, but knowing, as we do, the import of those movements, we would be unfaithful to the work in which we are engaged were we not to prevent the mischief they are intended to effect. Bear with us vet a little while, and the fruit of our labors will be our justification.

#### Editorial Briefs.

MRS. KATIE B. ROBINSON, of this city, occupies tent at the Camp-meeting, and is giving universal satisfaction to all who call upon her there for private sittings.

PEOPLE attending Neshaminy Falls Grove Camp-Meeting, dont fail to read MIND AND MAT-TER, to be had of Dr. J. H. Rhodes at the news stand on the ground.

MRS. C. B. BLISS'S materialization seances, at Langhorne Station, Pa., are well attended, and are eported to be highly satisfactory to those that attend them. See advertisement in another col-

Glasby, three of our best test mediums, are at the Neshaminy Falls Grove Camp-meeting, where all who desire can avail themselves of their medium-THE Spiritualists and Liberalists of Van Buren

MRS. S. A. ANTHONY, Mrs. George, and Mrs.

county, Mich., will hold their next quarterly meeting at Keeler Centre, in Mr. John Baker's Grove, on the 9th and 10th of August. Good speaking and singing may be expected. WE hope there will be a general and generous

response to that appeal of Mr. Wilson. He could hardly ask less than he does from his Spiritualistic friends, under the circumstances. Hold up your workers, Spiritualists. You need them all and

MRS: R. S. SHEPARD, of Brooklyn, N. Y., will remain at the Neshaminy Falls Grove Camp-meeting until the close of the meeting. Her spirit controls have made a lasting impression upon many who have never before heard of the spirits' return to earth. She should be well supported for as an inspirational speaker, she has few equals.

DR. PEEBLES' lecture, delivered on Saturday at the Neshaminy Camp-meeting and appearing in this issue of our paper, will be read with deep interest. Though not altogether agreeing with all of the Doctor's statements, still the discourse is historical, practical, and in some passages truly eloquent. This discourse should have been delivered on a Sunday, when one of the largest audiences

AMANDA HARTHAN, M. D., will be at the Lake Pleasant Camp Meeting and will treat patients magnetically; she will supply all who wish .her remedies and perfumes. The latter have been well tested and pronounced equal to the best imported and may be superior. They are made through spirit agency; she will also supply mediums and canvassers with articles which they will find worth the money charged for them.

THE Illinois Social Science Association will convene in Chicago, October 2d and 3d, 1879, at nine o'clock A. M., at the First Methodist Episcopal Church, southeast corner Clark and Washington streets. All charitable and philanthropic associations, and all organizations working in the interest of temperance or prison-reform, are cordially invited to send delegates. For further information address S. A. Richards, secretary, 143 La Salle street, Chicago, Ill.

UNDER the head of "Press Comments on the Religio-Philosophical Journal," the editor pubspiritual journalist, by the Dodge County Republican, the Pontiac (Ills.) Sentinel, the Alliance, (Prof. Swing's organ) and the Medical Tribune (N. Y.) all anti-Spiritualistic papers. If they approved of our editorial course, we would begin to conclude we were helping the enemies of Spiritualism, and promptly change our tactics. Col. Bundy seems lattered by their approbation.

THE Banner of Light says: "Thos. J. Lewis. M. D., of Brooklyn, N. Y., wrote us recently, recommending a certain individual whom he called Mr. Roberts, to the public attention as a reliable medium. Dr. L. now desires, so he says, (under date of July 16,) to withdraw that endorsement in toto." The Mr. Roberts above referred to is a confessed mediumistic fraud and entitled to no confidence whatever as a medium. He was employed by the Jesuit conspirators who sought and did falsely accomplish the imprisonment of James A. Bliss, to aid them in that violation of law, and who swore that he was no medium, but that all he did was by trickery.

In alluding to ourself, in connection with the Neshaminy Falls Grove Camp-Meeting, the Times, of this city, says:

"He is now publisher and proprietor of the Philadelphia Spiritual publication entitled Mind and Matter, which is mainly devoted to the defence of fraudulent mediums.

This oft-repeated Jesuitical lie originated with the Times' journalistic coadjutor the Religio-Philosophical Journal, and is about as near as either of them is capable of approaching the truth. MIND AND MATTER is too largely devoted to laying bare the iniquitous actions of those journalistic frauds to have any time to spare to defend fraudulent

WE are glad to see that the veteran lecturer and Medium, E. V. Wilson is sufficiently recovered to resume his public labors. He was announced to hold a seance at the West End Opera House, Chicago, on the evening of the 27th ult. It gives us great pleasure to insert without solicitation, the following: 70

CARD FROM E. V. WILSON. To the Spiritualists of the United States and, the

World, Greeting :-FRIENDS:-I have been a long time sick; fully six months, and I am in need of financial aid. solicit not gifts of money, but I ask you to buy my book, "The Truths of Spiritualism," together with a fine photograph of myself, cabinet size: Price of book and photo., \$2, postage paid. Come help me, and prove the good will there is in Spiritualism. Address me at Lombard, DuPage county, Ills.,

E. V. WILSON.

A NATIONAL LIBERAL AND SPIRITUAL CAMP MEETING. - Arrangements have been fully perfected for the great National Liberal and Spiritual Camp Meeting at Bismarck Grove in this place, to begin September 5th, and last one week. It is intended to make this a ringing protest against ecclesiastical encroachments upon civil authority. The liberal leaguers of Kansas hold their State convention at the same time and place to perfect State organization. Ex-Governor Charles Robinson is Chairman of the Committee of arrangements. Upon the committee are three members of the Supreme Court and five leading editors, besides attorneys, physicians and prominent business men. This will be the largest gathering of Liberals and Spiritualists ever held in the West. We have already secured several very prominent speakers and hope to get many others. Bismarck is the finest grove in the West and less than half rates are promised on all roads from Chicago west.

W. H. T. WAREFIELD.

Lawrence, Kansas, July 2d, 1879.

"SPIRITUAL RELIGION."-We have received too late for insertion in this number, the answer of Jos. Rodes Buchanan, M. D., to our question of last week. We shall be most happy to lay it before our readers in our next issue, and accompany it with our reply. The question which Prof. Buchanan is forcing into the spiritual movement is one of the highest importance, and deserves the most serious attention and the promptest action on the part of those who desire to keep Spiritualism free from the worn-out religious absurdities of the past. We are free to declare that we are not in accord with Prof. Buchanan in seeking to tack Spiritualism to the tumbling ruins of Biblical theology under the pseudonym of Spiritual Reli-

One of two things is very certain: either the writers of the so-called Christian Bible knew nothing about the truths which the phenomenal facts of Spiritualism have made evident; or, if they did, they were too cowardly and dishonest to disclose their knowledge, for not one of them dropped a word which, during more than eighteen hundred years, could be conceived to have any relation to the workings of human spirits in their efforts to instruct and lead mankind. We care not which of these inferences is adopted, the Bible writers have little claim to the especial veneration of the friends of Spiritual truth.

Using the language of one of those writers, we say, "Let the dead past bury its dead." We live and work, not for the dead past, but for the living present and the teeming future. We cannot see why we should go back two thousand years in order to make a new start on the same old route. We know that that route will lead to the same destination, "Churchianity," and the world has had more than enough of that already, as Prof. Buchanan must admit.

#### The Neshaminy, Falls' Grove, Camp-Meeting.

The Camp-meeting has now completed its second week, and must be regarded as a perfect success. The rainy days, Friday and Saturday, interfered with the meetings at the rostrum, and the speakers were obliged to use the dancing pavilion. Sunday morning came with its cloudless sky, and soon carriages and farm wagons began to appear apon the grounds, loaded down with men, women and children. The trains from Philadelphia, New York and Trenton also added their quotas to the swelling multitude. It is estimated that the number of persons on the grounds, at four o'clock P. M., was from eight to ten thousand; some of them coming over thirty miles in carriages to attend the meeting.

Perfect order reigned, and all seemed to be deepy interested in the objects of the meeting. The seats in front of the rostrum were filled long hefore the appointed hour, 10.30 A. M., with the impatient multitude, and throughout the entire discourse of the spirit guides of the speaker (Mrs. R. S. Shepard, of Brooklyn, N. Y.,) the utmost attention was paid. The discourse was deep, yet so plain that any person of ordinary capacity could fully understand its import. At the close of the lecture Mr. E. S. Wheeler, of Philadelphia, explained why he had been detained from delivering the morning discourse, and improvised poems from subjects proposed by the audience.

At the afternoon session Mrs. E. L. Watson was entranced and spoke upon the subject "If a man die, shall he live again?" which elicited frequent applause from the audience. In the evening Mrs. Shepard again addressed the meeting. The meetings have thus far been addressed as

July 23rd, Mrs. E. L. Watson; July 24th and 25th, Mrs. R. S. Shepard; July 26th, J. M. Peebles; July 27th, Mrs. R. S. Shepard, E. S. Wheeler and Mrs. E. L. Watson; July 28th, Mrs. R. S. Mrs. Thayer, the flower medium, and W. J. Colville, the well-known trance lecturer, arrived at the camp-ground on Tuesday, July 29th. It is expected that the latter will remain at the camp until Aug.

3rd, and a rich treat may be expected. The Methodists' Camp-meeting at Langherne Station, on Sunday last, warned all their people against attending the Spiritualist Camp-meeting, which proved a good advertisement, as many of their hearers came immediately from their meeting to the ground, and asserted that they were not to be ruled in these matters by their ministers.

We again congratulate the management of the Camp-meeting on the eminent success of their enterprising labors. We earnestly recommend all who desire to know what Spiritualism is, to attend the Camp-meeting and hear some of the best exponents of the great spiritual revelation.

Shawsheene River Grove Camp-Meeting. July 28, 1879.

DEAR SIR:-The Camp-meeting, which opened ere on the 22d, under the management of Dr. A. H. Richardson, is a great success, as more than fifty tents are already occupied, and orders for more are being daily received. The dedicatory services were held on Friday, the 25th, which were not only interesting, but impressive, opening with an overture by the band, and singing by the choir, under the direction of Mr. C. B. Marsh. Dr. Richardson followed with an address of welcome, as well as dedicatory, and concluded by introducing Dr. J. H. Currier, as chairman of the meetings, who briefly responded, and called upon Mrs. Abbey W. Burnham, who offered a soul-felt invocation and address. Mrs. W. W. Leslie gave a fine poem the subject, "Progression." Mrs. L. W. Litch also gave a brief but appropriate address. The whole concluded with singing the familiar hymn, "Nearer, my God, to Thee," in which the and the audience joined.

Sunday morning the trains commenced bringing visitors to the camp, and at 2 P. M. about 3,000 persons were on the grounds, among them being that true friend of Spiritualism and mediums, Luther Colby, of the glorious old Banner of Light, John Wetherbee, George A. Bacon, and a large number of prominent Spiritualists from Haverhill Lowell, Lawrence and the surrounding towns, and as the claims of the Banner of Light and of MIND AND MATTER were being presented to the audience from the platform, we were wishing it had been our pleasure to have seen you and Brother Colby sitting side by side.

The exercises of the morning opened with music from the choir and band, followed by an invocation by Mrs. Sarah A. Byrnes, short and interesting adresses from Dr. A. Richardson, Dr. J. H. Currier, Mrs. M. W. Leslie, John Wetherbee, Esq., Geo. A. Bacon and J. H. Bickford. At the opening of the afternoon meeting, the large hall, 80x60, was densely packed, while hundreds stood in the grove outside. After singing by the choir, the chairman introduced Mrs. Sarah A. Byrnes as the lecturer of the afternoon. The subject selected by the Invisibles being "Religion," which was handled in such manner as to retain the most of the audience to the close, which was a better commendation than any I can give. At the close of her lecture the choir rendered another fine selection which closed he exercises of a day long to be remembered by all

With the hope that your labors may be amply ewarded, I am fraternally thine,

BOSTON, July 20, M. S. 32.

No. 8 Davis Street. To the Editor of Mind and Matter.

J. M. ROBERTS-Dear Sir :- A noticeable fact of the recent hail storm we had here, is that the storm was predicted an hour before it came up by the controls of Mrs. Thayer and Mrs. Worcester. Mrs. Worcester is a remarkable test medium.

A most noticeable feature of the storm was, when at its height chimneys and skylights were blown down and windows smashed all around us, and, strange to say, our house was not, touched. Now should our house have been damaged, there being several mediums in the house, the pious church people all around us, styling themselves Christiaus, would undoubtedly have said that it was God's wrath upon us

Yours truly, W. HARRY POWELL. No. 8 Davis street, Boston

Under this head each number of MIND AND MATTER will contain three or more communica tions from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of disembodied human intelligence over the physical organism of those sensitive persons known as Spiritwe will give nothing but that which we personally know, or have every reason to believe, is from com-municating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pre-tend to possess. [Editor.]

Communications received through the mediumship of Alfred James, July 24, M. S., 32, and taken down by the editor of MIND AND MATTER.

GOOD MORNING, FRIEND :-- I will speak to thee upon the bad effects of becoming narrow in one's religious views. Thee will obtain heaven in proportion as thy spirit opens to pity for the troubles and trials of all thy suffering fellow-mortals. Why should one be orthodox in certain views which will cause much trouble—much anxiety in the future life? I think that my friends, when they see this, will by no means make it apparent before the world. They will keep it to themselves. Friend John, open thy nature or spirit to the inspired thoughts that would be shed upon thee from the spirit life. Thee, indeed, knows that the spirit

I am as happy as far as I truly deserve. DEBRY MATLACE. Haddonfield, N. J. Sign me,

GOOD MORNING, SIR:-I believed nothing of this kind in my mortal life, but as there are many changes in mortal life so there are many changes in the spirit also. I simply desire to say that I am seeking for happiness, but find it not in the way pointed out by my religious advisers. As it does one good to speak of their troubles to some sympathizing friend, so my coming here will help me, I am informed. There is not that atisfaction that I expected to have in the spirit state, and I think if we would only depend more upon ourselves and less upon the merits of some one else we would escape much misery in the after life. I went suddenly to the spirit world, but I hope to overcome all difficulties and to reach eternal happiness. I could not have come here to-day only that I am supported by a power unknown to myself. CAROLINE HIGGINS.

Clayton, N. J.

GOOD DAY :- Strange way of making my appearance. I'm here, and yet I am not here. That is all that there is of me that has eternal life. Nothing very strange in that, because all that is fine all that produces life—is composed of a matter that is finer than the gases that make up your atmosphere. Another thing—this communication is not like me when on earth. Here I was rough, but in the spirit life I have become more refined, and I tell you, sir, this spirit life is the place to make a man think. If he never was a thoughtful man here, the spirit world will make him think, because thoughts, ideas and aspirations are the strpping stones to eternal happiness. He or she, who can sit within the confines of a narrow and prescribed circle in spirit, may sit there for ages until monotony drives them out. Give me this spirit life for observation. Here, all that is evil in the spirit seems to be plain and open to your eyes and you read it as you would an open book. And, in conclusion, I would say, get rid of all your follies—of all your evil deeds on this side of the grave, and your entrance into the other world will be full of peace and happiness.

I stepped out of the mortal form at Seymour.

PHILO HOLBROOK. My name is,

I am weak. Some may say that drowning is an easy death. It does not last long, but it is awful while it does last. I did not understand it at the time, but it is terrible when the spirit is driven from the body before it has perfected its mission here. I was a diver by profession. The apparatus got out of gear, and the result was a lifeless form. I expected this. In fact, I thought that this death would overtake me some day or another. I feel sorry for those who were near and dear to me, but it could not be helped. If a man places himself in antagonism to nature, he must bow to the inevitable result, when it proves too strong for him. I can hold only for a little time. As soon as I became free from this sudden wrenching away of my spirit from its mortal conditions, I found myself in a pleasant state, for there were several friends of mine there to welcome and help me. My name, HORACE R. MANCHESTER. Newport, Rhode Island.

I don't believe this, and yet I am absolutely forced to come here to-day. It is but a short time since I entered the spirit-world. Spirit! What unrest I have! But still it all comes from mistaken ideas; it all comes from having taken a wrong road. It would be useless for me to warn. those left behind, of my own people, for they are too set in their views to heed such warning. But the time will come when they will be forced to receive whether they will or not. How dark it is for many spirits here. They are wrapped up in one little idea. You cannot enlighten them; you cannot get enlightened yourself, because when you re ceive truth, your brain power is not expanded enough to appreciate it. Your soul is too narrow for the way to a happier state.

I thought I would say a few words in order to benefit myself and others who will be warned in time, so that they will enjoy themselves in spirit. ELIZABETH COLGAN. Catharine street, Philadelphia.

GOOD MORNING, SIR:-I am astonished to find how few speakers there are that can actually give practical information and advice in their discourse before the public. Spiritualism is a grand and mighty power for good in this land; but it is perverted, twisted and contracted to suit the individual views of each speaker. If they would only throw themselves open to the inspiration and divine influx from the spirit-world, orthodox temples would soon crumble into ruins.

One speaker promulgates his views and tries to make all accept his ipse dixit. Another carries you away into such transcendentalism, the masses of hearers fail to comprehend what they mean. well might you expect the girl or boy to know how to read before they have learned to spell, as to expect people to receive the philosophy of Spiritualism when they have not the remotest idea of what you mean. Spiritualism needs no varnish. It needs nothing but what is practical. It needs phenomenal facts brought before the people, that they may see, through those facts, the workings of the spirit; and when these needs are answered, I venture to say that there will be very few opposers of Spiritualism left. This change called death is a mighty leveller of prejudice and bigotry, and when you reach the other shore, however narrow and contracted your views may have been in this life, they will be certain to expand over there, or you will suffer a damnation to which hell is but a faint

In this life I travelled much and saw life of all kinds, and was by no means much of a believer in the spirit life. I was far more materialistic in my

No man can be a politician, as politics are carried on to-day, unless he is a very conscientious man, and retain his integrity and honesty. I have this in conclusion to say, as a spirit, that Spiritualism, clear, pure and unadulterated, is the real "Jacob's ladder" that will lead you to the

mansions of the blest. BAYARD TAYLOR. Sign me,

[We feel it proper to say, that whether that communication comes from the spirit of Bayard Taylor or not, that we fully concur in the views expressed therein, and cannot but regard it as a most oppor tune exposition of the views of one intelligent spirit at least. The tendency of those who are try-ing to supplant phenomenal Spiritualism, by theo-retical and speculative Spiritualism, can have but one result, and that is, to place it helplessly in the power of its sectarian and ignorant enemies. The sentiments of the communication are not unworthy of the spirit from whom they purport to come, and the thoughts expressed in a style and with a force of which the medium is wholly incapable while in his normal state.—ED.]

A Deliberate, Jesuitical Lie Nailed.

THE PHILADELPHIA "TIMES" AGAIN IN THE EM-PLOY OF THE PAPAL ENEMIES OF SPIRITUALISM.

In a long, scurrilous, slanderous and most untruthful article, entitled "The Spiritualists—The Distinctive Gathering on the Banks of Neshaminy," published in the Sunday edition of that paper mong the other numerous falsehoods, is the fol-

"Bliss, too, had his little trouble on Friday, besides his cottage he has a tent in the grove, and here, without Christina's aid, he acts the trance medium; has a preparatory imitation spasm, after which some big Ingun, or some other deceased idiot, talks all kinds of nonsense. There are no spirit forms in this tent, however. They are kept n the house two miles away. Well, Bliss got one dollar each out of a pair of countrymen, and in return for this the Indian from the spirit land uttered some words meaning anything or nothing. The red man, however, remained invisible. He spoke through Bliss. This made the countrymen mad, and they told the medium man that he was a fraud of high degree. A crowd of cranks gathered and there was a little fighting talk, but the farmers got mad, and then Bliss turned white and slunk away.

We know positively that there is not a word of truth in all that statement; and we charge the conductors of *The Times* with the deliberate purpose of misrepresenting the facts which it pretends to lay before its readers as truthful news, where such eception can serve to win the blessings and the pelf of their ecclesiastical owners and masters. Mr. S. Wheeler, seeing that statement in The Times, was induced to seek to find Mr. Bliss' tent on the camp-ground, and failing to find it, wrote to the editor of *The Times* as follows:

PHILADELPHIA, Pa., July 28, 1879. EDITOR TIMES,-

Dear Sir: Having bought a copy of the Times at the Camp-meeting last Sunday, I saw your article in regard to the Spiritualists, and read it with interest, and was particularly interested in that part of it which related to the notorious James A. Bliss; and having a curiosity to see the man, I walked up and down the line of tents, looking for his spirit workshop; but being unable to find it, I inquired of some of the managers, and was by them informed that Mr. Bliss had no tent on the ground, and that he had given no sittings to any one; nor had he been entranced or given a communication to any one on the ground since the commencement

of the Camp-meeting.

Query—Don't you think you are slightly mistaken in your statements? Please answer this through the Times. Very respectfully,
S. WHEELER,

812 Perkiomen Street.

To this letter the Times replied as follows: To Correspondents .- S. W .- He occupies a tent n connection with annother medium, whose name figures upon the canvass.

That reply to Mr. Wheeler's letter is as positively false as was the original falsehood, and shows how incapable that journal is of publishing truth or correcting its falsehoods. We venture to say, that when the author of those falsehoods goes to confession, his Father Confessor will exact no penance, but bless him for his faithful services to the Papal Church. Why should not this poor bigoted de-pendent of that Church lie at the dictation of his priestly masters, against those whom those masters iread and hate?

It was just such false statements as those contained in the above tissue of falsehoods, published in the Times two years ago, that Col. Bundy seized upon to begin his war on public mediums; and as he has never retracted any of the falsehoods he then published on the authority of the Times, he is as much an enemy to truth as was his authority. This lying business must stop, or some one will get

> Pebbles from Onset Bay. PHILADELPHIA, July 25, 1879.

Editor Mind and Matter.

Happily returned to the City of Brotherly Love it occurs to me as a duty, to give some brief men-tion of the scenes I have just left at the beautiful Onset Bay camp meeting grounds, for the benefit of your readers, should you approve. I took my departure from this city on the 18th

inst., and after a verypleasant journey found myself among many old friends at Agawam Station, or the Cape Cod Railroad. The magnificent team of Friend Vaughn took us to the camp at the head o Onset Bay, along with a score more, among whom were well remembered faces of old time co-workrs and veterans.

The "camp" is in a charming spot, accessible by railroad and by steamboat; among historical asso ciations and most sanative natural influences. There, for a rarity, forest and shore are conjoined, and the bold, semi-circular bluffs catch the sea breezes from every direction. The presence of some three score cottages, costing with the improvements, over \$15,000 in all, rather makes the name of comp a misnomer, and is suggestive of the nucleus of a "city of refuge" by the sea. There are already two restaurants, one of them good and the other content to be primitive, both at reasonable rates. There is a small fleet of stau och and fast sailing

boats, some quite large; and off the wharf, just the neatest, the fastest model steamship, fifty-five feet long, that can run twelve miles an hour, which is used for down the bay excursions. A walk over the planks may be had for the moiety of a mile, and by day or night, in sun or moonlight, the view is "a thing of beauty and a joy forever." On Saturday, the 18th inst., came J. M. Peebles, "Hon.," "Rev.," "M. D.," "Pilgrim," Esq., looking better than I ever saw him look, and on Sunday,

July 20, he spoke as well as I ever heard him speak—perhaps better. Subsequently, as appointed, "Ed. S. Wheeler, Esq., of Philadelphia," also spoke. I had been in the gall of bitterness from a recently excavated and plugged bicuspid, and spoke not to my own satisfaction during an incipient gale of wind, but partial friends have, in view of old memories perhaps, made gracious mention of my address. Being suddenly called for by George A. Bacon, the ever active, practical Spiritualist, a poetic "benediction" was improvised, to my own edification and the pleasure of the critical. Then again spake Peebles, wisely and well, and in the evening there was music by the Hatton and May-

nard troupe, which was much enjoyed.

Next day, Monday, I had the benefit of hearing an address by Dr. L. P. Greenleaf, and spoke to more select audience, taking my text from MIND AND MATTER, being in better condition, and, also, kept in countenance by Drs. Storer and Greenlead and the Chairman, H. S. Williams, with others The mornings at Onset are for conference meetings day by day. I. P. Greenleaf can talk an hour at time, and not speak a foolish word from first to last. Sarah A. Byrnes I knew years back, as an eloquent speaker and highly reputable woman; she is now in the field again, and much better even than before. She, too, spoke excellently during my tarriance at Onset. W. J. Colville gave several emarkable discourses. There, too, I saw Luther

Colby, all under a spreading tree. If any poor person wants to buy lots and build at Onset, it were best to hasten before they get any poorer, for lots now command from fifty dollars, the minimum, to several hundred dollars, each, in favorable situations, and prices are advancing. To President H. S. Williams; to Dr. H. B. Storer, who, at "headquarters," supplies papers and books; especially to W. W. Currier, "Mother Currier," Mary and Annie, the undersigned is indebted for fraternal kindness and hospitable care without stint during my stay. We had an impromptu Spiritual love feast Thursday, the 24th inst, the

last day of my stay, when Mrs. M. A. Wood spoke

of Dr. Hallock and others passed on, and saluta-tions of the embodied being in order, kind words being said of many, and to an undeserved extent of Yours, truly, Ed. S. WHEELER. 1412 N. Eleventh street, Philada.

The following speakers, among the ablest expo-cents of Spiritualism, will address the Neshaminy Falls Grove Camp Meeting as follows:—Mrs. Sheperd, on Friday at 3 P. M.; Mr. Colville, on Saturday at 2 P. M.; and on Sunday, Mrs. Sheperd at 10½ A. M.; Cephas B. Lynn at 3 P. M. and C. Fannie Alynn at 7½ P. M. PROOF PALPABLE.

Another Evidence of the Genuineness of the Mediumship of Alfred James.

In number 34 of MIND AND MATTER appeared he following communication:

GOOD AFTERNOON, SIR:—I might have come in

here with a fierce personation, but the bosses of this concern would not allow it. Well, sir, I was a printer—a compositor. I had one fault, I would drink, and drink led to my death. I had little idea within an hour of the time of my death, that I would be murdered. It was in a bar-room row, and it took place in Bellefontaine, Ohio. I merely came here to-day to let the boys know that I am alive and not dead, and to give them a word of advice. Beware of rum, for as long as you go where it is you are in constant danger. It inflames all the bad passions of men and makes them brutes. Now, sir, before I go, I suppose you can give me a little advice. My name is Matthew Pollock. I want you-it's a strange request-to hold on to both of the hands of this man (the medium) "until I gather a certain spirit force from you that I want to take with me. Will you grant it?"

[We took the medlum's hands as requested, and after a few moments he said, "Good-bye—Good bless you," and left. "Wild Cat," the Indian guide, described the spirit as appearing to be that of a free-hearted, generous nature. He said he must have been struck on the head. He came intending to break cortain conditions corrections are successful. break certain conditions surrounding him and to get away from his old associations.—ED.]

We have received the following unsolicited letter from James Cooper, M. D., which will speak for

BELLEFONTAINE, Ohio, July 27th, 1879. J. M. ROBERTS, Esq:-

Dear Sir: In No. 34 of MIND AND MAITER is a communication, through Alfred James, from Matthew Pollock, who was killed in this place ast winter. He was, as he says, a printer—compositor—and was a good-hearted, whole-souled fellow, his

only fault being drink.
He was shot in the head, when very much intoxicated, in a so-called house of ill-fame, thoughin all probability the quarrel leading to the shooting may have commenced in a saloon or bar-room, and he so much intoxicated or confused by the shooting that he was unable to accurately locate where he murder was committed.

I know him well, and had several conversations

with him on the subject of Spiritualism a short tine before his death. The language used is much lke

Yours truly,

JAMES COOPER, M. D., Bellefontaine, Chio

Congestion Cured.

The following unsolicited letter has jus been received by me, and I publish it for the belefit of others suffering as this lady did:

ROCHESTER, July 13, 379. DR. STONE-Sir:-I feel impelled to express my gratitude and my full appreciation of the enefits received through the treatments at the 'Jure,' during my recent attack of congestion of thelungs. In the early autumn of 1877, I had a most severe and malignant attack of malarial fever and ongestion combined, since which time my lung have never regained their normal condition untinow, and for months past had steadily grown waker, though naturally very strong. A few year-since, my physical system had run to a very low ebb. This spring, I had the proverbial slight cold with no vitality left to combat, fastened its fangsupon me and brought me face to face with that diaded disease, congested lungs. However, the iquel proved a blessing in disguise, for it took minto the Condensed Air Baths, which treatment be entirely restored the healthful condition of myangs and dissipated the weakness under which I bored Since my restoration through condered air. I certainly feel confident in recommends the Moreover, I am confident from its effect sluggish liver that it is the panacea for that id ous evil—torpid liver. Hoping, sir, you main the happy future establish many "Condens Ai

r the weal of suffering humanity. I remain, most truly, HELEN MILLINGTON, S1 Monroe Ave. Rochester, N.

Neshaminy Falls Grove Camp Meeting Mr. and Mrs. James A. Bliss, of Philadelia have secured a large, new, double house at Le

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Station, 7.23, 9.10 A. M.; 2.23, 5.17, 7.48 Id. On Sundays, 9.39 A. M.; 5.17 P. M. Trains leave Langborne Station for Op Ground, 7.14, 8.13 A. M.; 4.15, 6.22, 9.36 Pf. On Sundays, 730 A. M.; 637 P. M. For further particulars address, JAMES A. BLISS, 713 Sansom Street, Philada.,

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AGNES VAN AERNAM,

Little Valley, N. Y., March 20, 76.

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SPIRITUAL

CAMP-MIETING

The Spiritualists of Philadelphia will fiold a camp-meeting, commencing July 18, and continue four successive weeks, at Neshaminy Falls Greve.

distant from Philadelphia 18 miles, and from New York 70 miles Arrangements have been made with the Reading Railroad Company to stop all trains at Willett's Station, distant from the camp grounds about 50 yards, at the low rate of fare fifty-five cents for the round trip from Philadelphia; children, over 5 years and under 12, at half rates. Also, special rates of fare have been agreed upon from all stations on the various railroads controlled by the Reading Railroad Company. A detailed list will be publised in due time. We-hope to have complete arrangements with all the railroads leading to Philadelphia at special rates, so that our friends and truth seekers generally may be able to attend our meeting with profit, spiritually, and at a low rate of transportation. The

Neshaminy Falls Grove contains 20 Acres: Neshaminy Falls Grove contains 20 Acres:

The station is within fifty yards of the ground. As beautiful stream of water, called Silver Lake, is immediately adjoining the Grove, with twenty-hum new row boats, and fifteen patent self-acting twings. Three springs of excellent water are on the grounds. The Grove is densely shaded with thrifty oaks and maples. The cool breezes from the cross valleys impait fresh and invigorating air, thus rendering it one of the choice places of resort so much sought for during the heat of midsummer in a crowded city. Vocal and instrumental music will be provided during the meeting. There is a large pavilion erected, 64 by 49 feet; also, an ice house full of ice, and other improvements already upon the grounds. Other additional improvements are being erected, together with tents, so that the sojourners shall be properly cared for at a low rate for board. Persons wanting tents must make immediate application to the Executive committee, and persons who propose to furnish their own tents will please make known that fact to said committee. Speakers will occupy the public rostrum daily, mornings, afternoons and evenings. Mediums for different phases of manifestations will be present, who will furnish evidence of spirit control.

S. P. KASE, Chairman, No. 1601 N. Fifteenth Street, Phila., Pa-JOSEPH WOODS, Corresponding Secretary. No. 1506 N. Seventh Street, Phila., Pa.

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The above change in time gives visitors two hours more on the ground than during previous years. It will be noticed that trains do not leave for Boston until 5:18 in the afternoon.

until 5:18 in the afternoon.

Saturdays onty a train leaves Boston at 6.05 p. m. Returning Monday morning, leaves Ouset Bay at 5:18

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Circulars of information sent on application.

J. H. SMITH, Secretary.

P. O. Box, 1260, SPRINGFIELD, MASS.

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The 10th Annual Camp-Meeting. Of the Spiritualists and Liberals of Massachusetts will commence Tuesday, July 22d. to close Tuesday, August 12th at Shawsheen Eiver Grave, BALLARD VALE, on Boston and Maine Railroad. Full particulars 1u due season DR. A. H. RICHARDSON, Manager, No. 38 Monument Avenne, Charlestown.

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These the gifts my soul doth ask! Strength for its allotted task, Power to work for others good. The world and I, one brotherhood

Not the good that's only seeming. Not the deeds that have no meaning But a life of earnest labor, Working good for self and neighbor.

Loving God as seen in man, Doing for him all I can, Forgetting selt in others needs, Kindly thoughts outwrought in deeds.

Sweet communings while on earth With spirits of the higher birth, Those who come with helping band, Guiding towards the better-land.

One holier gift is lacking still, Submission to the Father's will, This in hours of deepest grief, Can only bring my soul relief. This can give me strength and power.

This can cheer the saddest hour. Till through the clouds of earth's dark even' My soul can find its rest in Heaven Philadelphia, Pa.

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I hear a voice reiterating, By gone events and thrilling scenes, Each act with present life enlinking, And weaving all with future themes.

I see the patient angel fingers As through the mystic web they run, Though seemingly the fabric lingers, Its shadow wforms will soon be done.

So strangely wrought with interblendings Of purple, rose and tints of gold, While here and you the blue and crimson. In all their various shades unfold

And deftly done are lily figures. On a background dark as night, In thousand shapes and rainbow colors, The "unknown" paints on black or white.

Oft times amid His brightest beaming, The tempest, cloud and blast is born; Oft too, that hour the darkest seeming, Is nearest wed to waking morn

Oft times when sorrowful and broken, Bereft of hope and faint in heart, One little word of love outspoken, Will lift the pall and peace impart

Ah! the varied, mystic weaving, Of life's frail web in dark and light: From seeming, ill, rich, good achieving, And brightest stars in blackest night!

But God's own hand our steps are guiding, His ways though strange are always best, And though at times we meet with chiding, Yet tenderly are loved and blest.

When earthly shadows shall have vanished, And we are into spirit born, All darkness from our sky He'll banish,

And bring to us immortal morn! July 20th, 1878.

## THE SPIRITUALISM OF TO-DAY.

Its Facts and its Fancies-Its Present and its Future.

AT THE NESHAMINY FALLS GROVE CAMP-MEETING OF SPIRITUALISTS, SAT-URDAY, JULY 20TH, 1877.

"That some great religious crisis is at hand, few can doubt who note the aspect of the sky."-Revd. Barring Gould.

"The day of truth is the way of scientific research and verification. The appeal must be to facts of whatever order. Private judgment must be guided by science and facts."—G. H. Lewes. "The unknowable translates itself into facts to

meet the moral and intellectual needs of man-kind."—Revd. T. W. Fowle. "Facts well attested, the energy, the spread, the vitality, the reasonableness of certain aspects of what is called Spiritualism, is what sooner or later

the philosopher will have to deal with."-Revd. II. R. Haweis. "Spiritualism is the germ of the greatest discovery, and the greatest revolution of human thought,

that any age of the world has witnessed."—Dr. Robert Chambers.

It is no more natural for the child to precede the man than for phenomena to precede philosophy. At first the child is an observer, a gatherer of facts. It studies the objective world before it is capable of being intromitted into the more interior realm of abiding realities. The series of development runs in this wise:—Objective phenomena, philosophy, religion! Just as well ignore childhood as to ignore phenomenal Spiritualism—aye, more, as well ignore our own conscious selves, for the wisest of us are but children.

Spiritualism is perhaps the most comprehensive and sacred word in the English language. Consider its construction. The beginning or basic foundation of the word is spirit. And "God," said Jesus, "is a spirit." The al is a suffix, and implies purity of mind and holiness of heart; and ism refers to the phenomenal fact of the present ministry of spirits and angels. Therefore I repeat, the word is sacred, being rooted in God, and relating to the soul's immortality. To shrink, then, from the term, as do some cowardly souls, is to shrink from God, from purity of purpose, holiness of life, and the blessed truth of angelic ministration. Nearly a generation has passed away since Mod-

ern Spiritualism was born into our world; and during the past thirty years it has had to battle for its facts, to marshal its evidences, to establish its right to be, to defend itself against assault, and fight its way through the seried ranks of sectarian bigots on the one hand and the conflicting theories of Materialists on the other. This was the work of iconoclasts, with axes, sledge hammers and battering rams. These pioneers did their work well. and I grant that some more of this work requires doing, for error, though mortal, dies hard!

e positive certainty of communion with spiritual intelligences is now a demonstrated fact. Those mourned as dead tell us through many phases of mediumship, "We still live." Death is swallowed

up in victory.

I repeat, that, as I understand Spiritualism, it is based upon phenomena, both physical and mental. It repudiates man-made creeds, ignores pompous priests and popes, stamps in the dust their dogmas, and believes in God, in present inspiration, in pres ent spirit communion, in the redemptive power of love, and encourages all the great reform move-ments that tend to the evolution and perfection of

Those who read the latest utterances and writings of Denton, Doten, Nellie Brigham, M.s. Cora L. V. Richmond, Dr. Brittan, A. E. Newton, E. Whipple, Dr. Watsor, and others, cannot fail to see that the tendency of American Spiritualists is toward what might be denominated a broad, rational, religious Spiritualism.

Accordingly, Dr. J. R. Buchhanan, of New York, one of the ablest and most learned Spiritualists in our country, recently said: "In addition to our communion with spirits, we should commune with the Divine love and wisdom embodied in the life of Jesus Christ. We cannot take into our souls. a portion of that spiritual energy and holiness which lifted Him so far above all humanity. Let us so practice our angel teachings and so live out our heavenly principles that the sunshine of a

more spiritual Spiritualism may the sconer gladden the earth with a love all divine, and with a radiant light comparable only to the bright effulgence of a fadeless immortality." As the era of iconoclasm fades from sight, and the

morning dawn of construction looms up before us, it is well to take a telescopic view of the situation That there are fancies among Spiritualists that need studying and correcting, that there are maelstroms to be avoided, that there are real wants to be met,

no thoughtful Spiritualist will dispute. And yet, moreover, it is the evening and morning call of the angels to come up higher.

It is a constant injunction among Quakers to "examine yourselves." Strolling out into the vineyard of Spiritualism, what a bewildering variety, what stubborn sprouts, what weird sapplings, singular blossomings, strange fruitings, odd wine presses! Is this the new wine of the kingdom the promised harvest from angelic planting? Are these arithmetical "eleven millions" really Spiritualists in the best and highest definition of that term? Or are many of them, what the French would term mere spiritists, accepting the phenomena, and shouting, "Immortality is true-there's no hell; immortality is true—there's no devil; immortality is true—there are no binding duties of life; immortality is true—there are no moral obligations; immortality is true-there are no evil spirits, no suffering souls in the hereafter; immor tality is true—let us hoard up treasures, seek fame, eat, drink and be merry?"

There are Spiritualists who count Spiritual truths something as they would currency. They beleaguer mediums to locate gold mines, coal strata and hunt up stolen goods. In their greediness for gain, they would trample down their brother man; split Gethsemane's olive trees into kindling wood sell the old master's paintings for railroad bonds, and make of Jesus' tender bosom the corner-stone of a banking house! These should read the old parable of the "rich man and Lazarus."

There are sponging Spiritualists, comparable to those tropical mistletoes that flourish by feeding upon the vital forces of living trees. If not absolutely lazy, they are constitutionally shiftless, easy in disposition, and constantly calling for sympathy After drinking each new fountain dry, they hunt for a new one to selfishly appropriate its crystal waters. These need the baptism of energy, and an

appreciation of the moral grandeur of self help. There are credulous Spiritualists who constantly seek for astonishing wonders, great historical characters, and for a class of intelligences who will flatter and gratify their love of approbativeness. Spirit messages are to them a sort of suprimal sponge, which, while sitting in a cushioned rocker, they squeeze to imbibe the nectar.

There are pompous Spiritualists, who, burdened with a "mission" and swollen with self-importance, they must be leaders or nothing. They do not go into a trance, but they evolve into the superior condition. They do not converse with individualized spirits, but climb up to and get their knowledge directly from the fountain of infinite causation. They seek the uppermost seats at conventions; desire great personal attention; must speak when the largest audiences are present, and, without having proven themselves faithful over a few things, are lesirous of being made lord over many, Professing meekness—half hiding their ambitions—they feast upon praise, and lift up their heads for the

reception of present visible crowns. There are tremulous, faint-hearted Spiritualists. These cling to the churches that they have virtually outgrown. They lean against them as props and supports, sustaining them by their influence and their finances, to the neglect of the higher interests of Spiritualism. Susceptible to varied influences, they may be compared to April buds, which only unfold under warm dripping showers, to be quickly blasted by coming frosts. Sensitive to that merci less tyrant-public opinion, and aping fashionable society, which is little more than painted hypocrisy, they prove to be frail, unprofitable workers in the vineyard of Spiritualism. They need a divine effusion of firmness and fixedness of purpose, mingling of moral grit with their grace.

There are reputation-seeking Spiritualists.

These, drawing their Pharisaical robes around them, dwell, in their own estimation, in the very 'holy of holies." Their prudery is absolutely pious. Their garments are stainless. They derote so much attention to looking after their repu tation, that they can find no time to do as did Jesus, when "going about doing good." They forget the Apostle's saying, that Jesus "made himself of no reputation." Perfect in their own egotistic attainments, they mount the judgment seat, and, after adjusting sceptre and crown, proceed to judge and condemn their fellow-men with all the composure of a very god. Looking back to Palestine through their own earthly propensities, they think was "imprudent" in Jesus calling so frequently a the house of Martha and Mary, and they wonder why Mary Magdalene was the first to appear to him after rising from the deal! They think it a great mistake in Jesus that he ate with publicans and sinners. It caused great sc ndal, no doubt, in the ners. It caused great sc. hdal, no doubt, in the "best society" of Judea, and might hade injured the budding cause of Christianity. They think it was undignified in Jesus to walk with sandaled feet, and to take little children in his arms and bless them. But, principled in the good, firm in the right, and pure-minded, the Nazarene felt, as the really good ever feel, that the vestures of the principle good, in the principle of t erring could not tarnish his robes. He mingled with the low that he might lovingly lift them up o the Father. The hypocritically self-righteous conscious of their own moral weaknesses, look for evil; suspect strangers; hunt for weeds; magnify little idiosyncrasies; ignore charity, and seem deter-mined to find the demon side of every unfortunate mortal. Of such, in olden time, did Jesus say The publican and the harlots shall go into the ringdom of God before you."

Error is to be denounced, but the erring redeemed. Sin is to be condemned, but sinners are to be loved and saved. Christian churches should not expel their immoral members, but, keeping them in the fold, should throw around them the better, higher influences of sympathy and song and prayer. Temperance societies should not expel he inebriate. Doing it, they confess the weakness of their moral influence, and the lack of reforma tory power supposed to center in temperance or ganizations. God has never expelled a human being; has never cast one outside the sphere of his paternal love, nor pushed even a grain of sand off

from this planet. There are cowardly Spiritualists. These are the subjects of that merciless despotism, popular favor. They continually ask, "What will the people say?" They seldom get out to Sunday lectures unless somebody mentally rakes them out, something as you would oysters from the bring deep. True, when there is a sensation-when hall or church edifice is crowded-when the tide is rising-the will sail in on a popular current, all panting and winged for work; but finding that every step of the ourney demands fearlessness, firmness of purpose self-sacrifice, devotion to principle and a moral heroism, they fall out by the way, seek comfort is some conservative institution, and squat down i some respectable nook, virtually saying: "My willing soul would stay; in such a frame as this

And sit and sing herself away, in everlasting bliss." There are liberty-loving Spiritualists. These do not distinguish between liberty and license, between law and the disorderly elements of an uncultured nature. Freedom, in one sense perhaps. is a curse to mean, uncultured, impulsive and unbalanced men. Only angels can safely live in, and breathe the atmosphere, of absolute freedom. The enthusiasm of Peter the Hermit, and the sweets shriek for freedom is often ill-timed. There is not and purity that characterizes the saintly Luci a blood-sucking mosquito this side the Dismal Swamp but that says, "Give me freedom!" There's not a prowling wolf but that says, "Away with the walls that enclose the sheep-fold; give me free-There's not a brawling inebriate-red-faced and profane-reeling out from the liquor den, that does not say, "Give me fre-dom! I have a natural and unalienable right to pour down liquors. though they disease my body and benund my moral nature." There's not a villainous, crimsonipped libertine, boasting of despoiled virtue, who oes not say, "Give me freedom; give me liberty! have a right to gratify every appetite of my body when and where and as I please." None can fai to see that this is the reasoning of the animal rather than the man or the angel. Ruskin says: "You hear every day great numbers of foolish people speaking apout *liberty*, as if it were such an honorable thing; so far from being that, it is, on he whole, and in the broadest sense, dish norable, and an attribute of the lower creatures. No human being, however great or powerful, was ever so free There is always something that he must or must not do; while the fish may do whatever he

likes. "Throughout the world, of the two abstract things, libirty and restraint, restraint is always the more honorable. It is true, indeed, that in these and all other matters you never can reason finally from the abstraction, for both liberty and restraint are good when they are nobly chosen; and both are bad when they are basely chosen; but of the two, repeat, it is restraint which characterizes the nigher creature, and betters the lower creature; nd, from the ministering of the archangel to the labor of the insect-from the poising of the planets to the gravitation of a grain of dust—the power and lory of all creatures, and all matter, consist in their obedience, not in their freedom."

This is an age of unrest. It is the Drift Period. All things seem to be in a measure unsettled. Old

church dogmas, and the old order of things, are becoming simply impossible. Is it strange, then, that there should be extremists—that destructionists should largely supercede inspiration, and that the noisy and pretentious flock to the front? The solid pillar-men in every period are too apt to preserve silence. This, in a measure, is true to-day. Then, as they unfold spiritually, leave the masses for the few—leave crowded cities for sunny sites by flowing streams-leave the confusion of the aucus for the silence of the mountain—the jest of

the buffoon for the quiet of the library, and the

noisy impassioned hall for the peaceful parlor.

This persistent search for knowledge-rather than for wisdom and moral truth—is to be numbered among the follies of the age. The highest significance of the universe is not the gathering of shells—not the collection of dry facts, nor the study of rigid physical laws; but in studying a living humanity, that sickness may be remedied, poverty abolished, penitentiaries transformed into reform schools, the moral nature of the masses quickened and the Christ spirit of love and purity made the crowning glory of a resurrected humanity.

Mere knowledge never secured the perpetuity of an empire or republic. Where is classic Greece? Her very soil was once animate with intellect—her marble was afire with music and art-her clear white altars were garlanded with poetry, eloquence and philosophy. Her groves echoed with the words of Homer and Pericles, Socrates and Plato. But, did shrieking freedom-did proud knowledge-did intellectual greatness—did glowing poetry—did. sublime eloquence and lofty philosophy prevent her downfall? To-day Greece sits in dust at the feet of honeless ruins. Calling on my way home from Constantinople via Athens, I could not go out to the battlefield of Marathon, nor visit the sites of her Delphic oracles for fear of brigands. Her temples are moss-covered, her valleys are untilled and ner mountains are often crimsoned by prowling banditti. And, as with nations, so with individ-uals. There may be knowledge, there may be freedom, there may be eloquence, there may be profound research; there may be transcendent genius; but unless goodness, justice, integrity, charity, self-sacrifice and purity of purpose underlie, over-arch and crown the whole, life is but an echo, a disordered drama!

Genuine Spiritualists. There are scores, thousands, millions of them. Some are before me today, some upon whose white foreheads the angels of God have written the word "faithful." You bear upon your noble brows God's seal of manhood and womanhood; and while daily walking the mount of beatitude you commune with those transfigured hosts who glide along the love-lands of the higher life. Having trust in God, exercising faith in the possibilities of humanity, and cherishing the blessed knowledge of a future existence, through present spirit manifestations, you are a moral power in the world. Your, benign doctrines are leavening and softening the creed encrusted sectarists of this century. You live to-day, I trust, as though conscious of being already in eternity. You are spirits now, though embodied in mortality. You are above, I am sure, the commission of unworthy acts. Seeking neither praise nor fulsome flattery. You are, I hope, practical reformers, doing good for goodness' sake. Candid, conscientious, sincere, you take no selfish advantages of others' weaknesses. Broad, catholic and charitable, you can work with all true self-sacrificing workers. In methods, you are more constructive than destructive. Relating to books, Bibles and spiritual communications, you exercise your own best judgment. Appreciating the modesty and sensitiveness of true, trustworthy mediums, you throw around them the mantle of sympathy and

protection. Traversing the world in search of science and wisdom, you strive after self-balance and a sweet religious culture. Administering reproof in genleness, you are slow to believe ill of others, and forgive as you would be forgiven.. Accepting Spiritualism as a spiritual manifestation, based upon he three triangular points—spiritual, mental and hysical phenomena—you see in it the culminating genius of Protestantism, and feel in it the outflowing love of God, the brotherhood of man, the divine principle of holiness, the indwelling Christ of love and wisdom, the Comforter promised in the New Testament, and the Divine Guest crowned with mmortality. I speak this under the eclipse of the present; speak it as a seer, standing for the mo-

ment upon the mount of vision.

As Spiritualists we must tolerate each other upon all subordinate subjects. We live upon different planes. None must judge another's motives. Condemnation is not Christ-like. Theoretical notions that would disgust one may please and profit others. Each must be permitted to select for himself. I find, from extensive travels, that morals, like religious beliefs, are largely geographical. Charity, as the Apostle taught, is vastly more important than faith or hope. Self-centering my mind, I sometimes say of my soul and its entrance into this world, that I died that I might live, sinned that I might repent; wandered in darkness that I might see and more fully appreciate the light; left my native skies that, after the weary experiences of earth, I might return to the Nirvana of conscious rest and immortal repose. No financial dishonesty, no self-seeking for power, no crime was ever fasten-ed to even the skirts of my garments. And yet I am not perfect. Like Paul, I seek to "attain perfection." Have we not all sinned after the similation of Adam? And did not our fathers sin be fore us? Only perfected saints should rudely stone others! "Neither do I condemn thee," exclaimed the gentle Jesus; "go and sin no more."

Spiritualists should not only give more time and attention to music-that wonderful harmonizer of souls—but they should cultivate more of the worshipful spirit. By worship, I mean love, reverence and communion with the beautiful, the true and the all-perfect good. I see God and worship him in the revealed universe, in the flower, in the blithe gazelle, in you, oh! royal souled men and women. And, lifting my soul thoughts still higher, I reverently worship the Infinite Personality of the universe! In a subordinate sense, I worship you, I commune with you, I live in your hearts, and I want you to live in my heart. It is warm, throbbing, and beating in love for humanity. Oh! it is lovely to love—it is divine to worship. I want to live in the heart of Jesus, in the sympathy of Appolonius, in the tenderness of Hypatia, ave, in the hearts of all the prophets and martyrs, seers and saints of the agone ages. The past, present and future, in the Divine Mind, are a Trinity in

Unity.
Spiritualists have no established churchthorized, formal creed—nor fixed method of pro-ceedure relative to rolling onward the car of progress. Therefore all helpers must be greeted with judicious liberty of action. It would be delightful if every workman upon the spiritual tem-ple was a skilful mechanic; if every believer was enthusiastic, generous and practical; if every melium was perfectly developed and well-balanced and if every speaker had the wisdom of Solon, eloquence of Demosthenes, the logic of Bacon,

Mott. Spiritualism is neither local nor national cosmopolitan. Its valued armies numbers mils. Their heads differ, but the majority of their ts beat as one. Their leader is in the heart heat as one. Their reason with the inceg cycle, Spiritualism is all rain-bowed with preand aflame with the light and love of God. in given localities, where too many harps ig upon the willows; there may be signs and syls of discouragement, and yet never a truth peril. Power does not consist in numbers. stream, in comparison with the ocean, is smat sometimes seems as though the ocean would! ow it up; yet there it remains in the ocean ocean; there it remains an everl iver, flowing steadily and resistlessly on from Gulf of Mexico to the Arctic seas, bearing warm treasures of the tropics to the frigid re changing climates; modifying the swift-winds; spreading grateful blessings of su warmth over mountainous countries, office ocked in eternal frosts; and receiving be cold currents from the north, only to softe elevate them to a more desirable temperature all as a potency and promise of a waving and a golden fruitage. Such is the course rational, religious Spiritualism. God is spiri he enever changes. Christ, spiritually cons is the way, the truth and the life. Christ are continually going forth, and through quickening influences, souls spring into newn life; spring out of darkness into spiritual ligh stagnation into moral activity; out of we nto superhuman power, and out of cold irrev

into deep, warm, religious convictions, doi will of God! Spiritualism, modifying the whole series sciences and fashioning the philosophies, w stitute the religion of the world by the close

Experiences and Views of Rev. F. J. Briggs.

MR. EDITOR:-I commence this communication by reverting to a class of "trained minds," and experts" who have put themselves forward as detectives in materializing seances by squirting colored liquids or rubbing lampblack on to the forms or by infusing some nauseating drug into the fruit they gave them, to have them show that they could nasticate. By informed Spiritualists this matter is thoroughly understood, and as far as they are interested, is not worthy of notice. Still, it comes in connection with our cause, and a few remarks on heir philosophy and detective measures may be of

If any foreign substance, as a colored liquid, is attached to the materialized form, when that returns to the medium, it necessarily takes that with itself, and is afterward seen on the person of the medium.

After the "experts" had played this trick, Spiritualists went into an investigation of the subject in quite a different spirit, and by judicious and careful trials, have demonstrated the fact. I think the nonorable and venerable T. H. Hazard, was the

first to do this. It will be asked, I presume, why does the colored fluid on the materialization, when it returns, stop on the surface of the medium, and not penetrate with the restored substance? It is because it has not been manipulated by the higher chemistry of the spirit world, and resolved into its elements, atoms, particles, and so goes to the medium in its adhesive grossness, and cannot penetrate. It is separated just as naturally and necessarily as the ter separates the bran from the flour, or the quicksilver takes the atoms of gold with it through the screen and leaves the debris behind. Therefore, if other circumstances indicate that the mediam is honest, this phenomenon is a good confirmation of that honesty and of the genuineness of the materialization, showing that it came from the meitm's organism, and was returned into it again. Anyhow, for the purposes they have used it, it is uterly worthless as a test. If the manifestation is the medium it will be seen in his or her person; flt is genuine materialization, it will appear there all the same. "The fools are not all dead yet,"

and such "experts" can be recruited from their

There is one thing, however, that this test denstrates very couclusively. That those who have resorted to that rowdy, dirty trick, are too course, rough and ignorant for a well-regulated seince room. Let them hunt for the wares that suit their coarse brains and rough sensibilities in a julk store not in an artist's galle y. But with the Startans' iron could only circulate as their money when it was nothing but iron with all other people. Any Spiritualist of common discernment and infernation can see one case where the coloring matur, by not appearing on the medium, might indicate flaud. Where the spirits do not give tests dring the seances, as they do with all well derdoped materializing mediums, and the medium persits in giving his exhibitions under such cirrunsances as he could practice certain frauds; if he manifestation was an accomplice or a masked effigy then by putting the colored matter on the person or mask, its not appearing on the medium, woul show fraud. But there is no prospect that any of Beard's "trained minds," or "carpenters," "expets," or the bosses even, would get this "predminant idea" into their heads, unless it was trust in by some Spiritualist.

On he other hand, if the materialization eats, or rathe chemically dissolves into its elements, the fruit given, those elements assimilate with the form And if some nauseous drug has been introduced into the fruit, as tartar-emetic, it is carried with the return of the materialization, into the mkdim's system, and produces the same effects as thugh the medium had taken it into the system biswallowing it. As I have been informed, this hi been attempted at Terre Haute on the sly; by the ever watchful Minnie has exposed the atmpts, and the dastardly scoundrels know that thir "ark of safety" from exposure is not in the sence room. All such attempts, even should they pave successful, would be all futile against the geniveness of the manifestations.

stalk pated, undiluted meanness of the perpetrod. It is a dirtler trick than it would have bey for Abraham to have drugged the hoe-dake au Sarah baked for the manifestation that: promiselim and her a son. For in that; case: Abraham best the medium, (probably) he would have to ha vomited up his own dose, and enjoyed a vomited up his own dose, and enjoyed a g demonstration of the genuineness of the merialization.

h noticing some of the most prominent causes oxilures to get satisfactory manifestations, I may avell state bluntly, though it is unpleasant to do ithat some persons, by their mental and physical hits, throw out a repulsive aura, caused by its gisness and destitution of spiritual elements. It iiot adapted to meet and unite to the spiritual. lined, sensitive spirits cannot penetrate such an as if they would. A bird cannot fly thro' the ter, nor fish swim through the land. Such persons and not be dissatisfied, as I have seen them, because y cannot get manifestations. The difficulty lies th them. They have not aspired for the truly h. Their aspirations have all centered on what, nalyzed, really pertains to the physical without ing any foundation for higher growth. They ae out of curiosity, and in a temper that the wledge must be thrust upon them watching something to get some fun out of, to dislike,

over, after they get out; to deride, to sneer at, wine in a parlor. thers, again, are predominated with an exalted nion of their importance; they are large fish ong smaller; and their deportment is very much though they anticipated that the spirits were Ind to do for them, because they are "some, e lesson has to be learned, that the spirits do not en to demands. We are debtors to the spirit id, and they acknowledge nothing that comes m a proud dictatorial spirit. There are preparaas needed on our part; and those who go to the nces ought to go realizing this duty, and with earnest purpose to fulfil it to the best they can in how.

inally, those that go with ever so correct mos s and aspirations, if they are strangers to the it band and the manifestations there, cannot irst, obtain manifestations satisfactory to themes, as they see others getting them. Their across the river have to learn, prepare and ctice, before they can succeed. And the visitors mselves must work and be brought into a rapon their part. "Order is heaven's first

puring a visit, I met there a physician and his mable lady. They were unbelievers and cau-us, but candid investigators. After several days, the physician said he was convinced, not from anything personally to himself, but the manifestations could not be put up tricks of the persons interested; and when Le saw so many recognizing their friends he ought to be satisfied with their words. It was due to them to allow that they had discretion and judgement as well as himself. After this, trying for pictures in the spirit art gallery, they obtained he likeness of a young man who, a few years before, had died at their house with consumption, whom they had doctored and pursed through hi ingering sickness. I was present. They both recognized it as soon as it was brought out; and I remember distinctly the first words he spoke: know who that is, but I was not thinking of him.' Next a boy materialized and appeared at the cabinet door, and they were beckoned up. The materialization was imperfect and obscure; the boy melted away. On a subsequent evening the boy came again. They recognized their lost Charlie and then it was their turn to weep from the overflowing fullness of parental affection. Q ve scoffers, wail on; the worse is your own, so long as you per-sistently hold yourselves unfit receptacles of higher truths. .All, when they go to seances, want tests for them

selves. But sometimes spirits use them as instru-ments to give tests to others. I was trying for pic-tures; and two likenesses came in succession that were strange to me. Two lady strangers had come in. One recognized one of them, and the other the other, and took them. I left for others to take their turn. In less than two hours, a stranger, to whom I had been introduced that morning came for me and said, "There is a picture for you up in the room. It came while I was trying, and they all say it must be for you, for to looks so much like you. It is for you." It was my grandfather called

in earth life, Capt. Briggs.

During another trial a stranger's likeness came.

In a scance, I implied of Minine Septemble it, and she said it came for me to take forme. I did so, to see what might come of it. My daughter and Mrs.

W. R. McCracken of this city were sure steere was

a McCracken resemblance, but its tould not be her ate husband. And she borrowed it to send up to S. B. McClacken, of Detroit, Michigan, to learn what he thought of it. "He returned it." and wrote to her that he recognized his son, and his daughter readily as her brother. This led to a correspondence of inquiry on his part; and the result was, I returned him the picture to keep as a souvenir. The following is his reply on its re-

"DETROIT, July 1st, 1879. 'REV. F. J. BRIGGS-

"Dear Sir :- Your letter, with the little picure enclosed, came to hand. At the second view of it it seems to confirm the identity more fully, and I value and prize it accordingly Please accept my thanks," etc. After speaking of trials and disappointments that becloud us with perplexities, darkness and doubts, he continues But yet there comes betimes an outcrop of the real, the true and the good, and revives hope and faith and confidence-new and unexpected evidences, or the renewal of old ones come to push back the cloud, and reveal snew the fountains life; and love. This picture is one of those evi dences, and I prize it, not only as such, but as an affectionate visitation of my departed son. "Very truly yours,

"S. B. MCCRACKEN." Well might Peter exclaim again, after a silence

of eighteen hundred years, "Behold, ye despisers, and wonder and perish, for I work a work in your days, a work in which ye shall in no wise believe, though a man declare it unto you. During my first visit I saw only one of my friends, my mother, that I recognized, and that no fully satisfactorily. It is due, liowever, to state that, at the last scance, when we had been prom

ised manifestations, one of the company went into an uproarious excitement upon meeting a material-ized form, and succeeded in breaking down that manifestation, and destroying conditions so thoroughly that nothing further could be liad the balance of the evening. The scance was spoiled. The medium came out of the cabinet exhausted, pale, nervous, and feeling bad, especially, in her head. She said, "I don't know what makes me feel so. I will have to sleep before I get over it." The feelings that had been inflicted on the manifesting spirit, through the materialization, had taken effect on the medium. The scance room is no place for any person to act the howling Dervish.

During my next visit I met lather, mother and cousin that I fully recognized, and know it must have been them. And I had several conversations with each of them from five to ten minutes at a time. I also had short visits with three other of my cousins, but the recognition was not so per-fectly distinct and satisfactory as it was in the former cases. I also met a brother, who left us in his infancy. He introduced himself by telling me his name—Harvey. I had several long and good conversations with him, interesting and instructive. And, since then, only sister has made me visits with whom-

" Scarce the dawn of life began · Ere she measured out her span."

have had repeated conversations with her; one promenade through the large hall, in close conversation, arm in arm. And, before her return into the cabinet, I introduced her to several in the audience. She also played the piano. I inquired of her how she learned music. Her reply was, "We have musical instruments and music teachers as much as you. In my materialized form I can play the piano and bring the music through into the physical to your hearing. But, without that, it is just as real to us."

Here I will be asked, "How do you know that they are your brother and sister? You say they died in infancy, and you never saw them afterward till they came to you full grown. Your sister gave to you her likeness with 'baby sister' photographed on the plate; but how do you know it was her?"
Well, now, that is a poser—of its kind. And I suppose I might just as well own up first as last, that I do not know. All are welcome to as much as they can make out of this concession. Let us fight it out on that line. If you please, I will take the first shot and then give you all the rest.

I do not know that they are my brother and sister, in and of myself. They say they are, and claim me for a brother. Father and mother say they are. And other spirits say the same, from in ceived. What reason have he have you to doubt their word? That is testimony enough, of the kind, to establish the fact had More could not make it any more certain: "I never can have any other kind of evidence. It must be that or none. Such is all the evidence you have, any of you, or can give to others, that you are the individual person you claim to be, dr that others can give to you for themselves. All are suspended by this gossamer thread, if it be nothing more than a gossamer thread, over "the waknowa ble." I ask pardon of Herbert Spencer for stealing his thunder. If you throw out such evidence to annihilate my brother and sister out of "recognizance into "the unknowable," you cannot stop till by the same process, you have annihilated yourself

all the world and the rest of mankind." Really, my honorable opponent, if you have allowed these modern Philistines—they think they are sharp fellows—to put your eyes out, under the pretense that they were making you see sharper, of course you cannot see, and so cannot see that your eyes are out; and, like poor, old, blind Samson, the salt grinder, you cannot kill others without killing yourself. Now I am ready for your shots. If you are loaded, crack away. Your argumentative gun will kick you as far into "the unknowable" as the buillets will shoot any spirit or mortal. Such persons might as well keep on salt grinding in the old

mill they have been put in.

The preceding has very naturally opened the way into the broad field of spirit, lidentity and our liability to be misled by deluding or deceiving spirits. In every real or supposed case of filis kind, one is very liable to appoint trimself detective, and work up the case, according to his own theory, with a sprinkling of his experiences. We are told that re must exercise our own judgment. But, if our udgment is not informed, or is misinformed or prejudiced, or is reindered guilible by our lown vanity and assumed importance how far will it ead us in the right direction? The whole matter needs more and varied investigations, and ""com-paring notes," without poleinic debate. Rushing into excited debate will not settle it. But this run, ining into nousense and follies is very likely, eventually, "to cook one out;" thiess he is like a freshwater claim, the longer it is bolled the tougher it grows." Such can only serve as beaton-lights.

I have paid considerable attention to the subject as measured by my limited opportunities to investigate. I commenced long years ago through a desire to satisfy myself as to the character of manifestations in dark circles, and the judiciousness of the method of springing lights in dark circles to detect mediting. From this, it naturally led up into detect meditiums. From this, it naturally led up into higher and more satisfactory phases of meditiuship. I might say, like old Job, "Harken to me," I, also, will show mine opinion. Behold, I waited for your words, and gave ear to your reasons, while ye searched out what to say." But I do not know as any body would care to hear, or whether I would not be faulted, perhaps deservedly, for throwing more stade than light upon the abstrass subject. I will have no controversy beyond the point of de fending mediums in their right and from unjus accusations. T. J. Briggs.

707 West Jefferson street, Bloomington, Ills., July 

Sowing the Seed. A.H. Molden't al Editor Mind and Matter.

Limes, but no cheery voice bade them welcome; no friendly hand was held out for neighborly greeting od test medium, that Mrs. I W Litch of No. 109 Court street; Boston, has spent several weeks with us, during the mouths of June and July, and that we had sweet converse with deat friends in the spirit land. All who have attended her circles have received indubitable evidence of spirit pressure. Several weeks as here the gates with deat friends in the spirit land. All who have attended her circles have received indubitable evidence of spirit pressure. Seven some of our Orthodox friends are compelled to acknowledge that such is the fact. Thus, good-seed has been sown within the stronghold of Jenny and her mother prompted them to do. They had not money themselves, but Mrs. Thomas of the long, which cannot fall to produce good class because the compensation of the stronghold of the long, which cannot fall to produce good class and seated her by her side in her own pew,

St, Albans, Vt.

THE CHILDRENS' COLUMN. TIRED MOTHERS.

[SELECTED.] A little elbow leans upon your knee, Your tired knee that has so much to bear A child's dear eyes are looking lovingly From underneath a thatch of tangled hair. Perhaps you do not heed the velvet touch Of warm moist fingers, folding yours so tight You do not prize this blessing overmuch, You are almost too tired to pray to-night.

But it is blessedness! A year ago I did not see it as I do to-day; We are so dull and thankless and too slow To catch the sunshine till it slips away, And now it seems surpassing strange to me, That while I wore the badge of motherhood. I did not kiss more oft and tenderly The little child that brought me only good.

And if some night when you sit down to rest. You miss this elbow from your tired knee-This restless, curling head from off your breatt This lisping tongue, that chatters constantly; If from your own the dimpled hands had slipped And ne'er would nestle in your palm again; If the white feet into their grave had tripped, I could not blame you for hoartache then!

I wonder so that mothers ever fret. At fittle children elinging to their gown; Or that the footprints, when the days are wet, Are ever black enough to make them frown If I could find a little muddy boot Or cap, or jacket on my chamber floor; If I could kiss a rosy, restless foot,

If I could mend a broken cart to-day-To-morrow make a kite to reach the sky-There is no woman in God's world could say She was more blissfully content than I. But ah! the dainty pillow next my own Is never rumpled by a shining head; My singing birdling from its nest is flown-The little boy I used to kiss is dead!

And hear its patter in my home once more

Thy Neighbor.

"Oh, girls, have you noticed the new scholar?" ried Annie Price, as the girls poured out into the play-ground at recess. "Notice her? I should think she was conspicuous enough," said Nellie Dunn. "Did you ever see such a dowdy in your life?"
"Oh, hush," pleaded Carrie Wood, "she will

ear you."
"Well, who cares?" retorted Nellie lightly; "liseners never hear any good of themselves. But the others lowered their voices, and, finding that the object of their conversation was not far off, began to talk of other things. Certainly there was a strong contrast between these bright young girls with their pretty dresses and graceful ways, and this new scholar. She was awkward and constrained in manner, and wore a dress that Nellie said looked as if it had been made in Noah's ark. Her very name seemed as antiquated as the rest of her:

for it was plain Aun Brown. If the girls avoided her, she equally seemed to shun them. True, Carrie made several attempts to draw her into conversation, but she was so evidently repelled, that she felt almost inclined to join ellie who declared her name to be Miss Annthropy. It was Jenny Thomas who quietly handed Anna pencil, when she was confusedly searching for hers; and laid on her desk the history which she did not own for herself; and who pointed out the old fishioned hat and fuded show! from their water and hung them up as carefully as the jaunty hat and stylish sack of Nellie Dunn. It was Jenny who one day linked her arm in Ann's, and seeming not to see the surprised look, or effort to withdraw. walked thus as far as their way lay in the same d

"Trying to play the good Samaritan, Jen?" asked Nellie, as Jenny joined another group, after parting with Ann.

"No," said Jenny, coloring; then adding, hesitangly: "Yes, I wish I could." tingly: "Could what?" asked Annie Price, wonderingly. "Help my neighbor." "Who is your neighbor?"

"I suppose she means Ann Brown. Your neighborly kindness goes a long way, if you call anyone who lives at least a mile off your neighbor," said another. "Well," cried Nellie, "you would be acting the

part of a good Samaritan towards me, if you could make that girl do her hair decently, and dress a little more civilized. She is an eyesore to me." "Oh, Nell!" said Jenny, earnestly, "have you noticed her eyes? I do think they are the saddest 'eyes I most ever saw."

"No, indeed, I never looked at her face close enough to see her eyes. Are they as faded as the Jenny took no notice of this speech, but went on: "They look to me as if she was hungering after

something."
"Well, Miss Samaritan, take her something to eat, then," said Nellie. One or two of the girls laughed at this speech; but most of them had too much heart to do so, though they had not courage to speak up for poor Ann But Jenny was sure of one sympathizing listener,

and that was her mother; to her she poured forth the whole story. "Where does she live, dear?" asked Mrs. Thomas. Jenny told her.

"Ah! yes, I remember passing there one day, and seeing-I suppose it was Ann's mother, in the garden. I noticed, even then, that same sad, hungry look you speak of, in her eyes also. Perhaps they

need sympathy or love. Suppose you go on Saturdar and invite Ann to Sunday School."

Accordingly, on Saturday, Jenny set out on her long walk, taking with her a bouquet of bright, late blooming flowers. She found Mrs. Brown suffering with a severe sick headache, and Ann attempting both to nurse her mother and do all the extra work. She only opened the door a little ways at first, but Jenny's pleasant words proved an

Finding how things were, Jennie would listen to no apologies, but said: "Don't let me hinder you; I know how it is; I have been placed in just such a situation myself. But please let me go to your mother, and see if I can't relieve her. Mamma is subject to just such attacks and I am used to nurs-

ing her. Have you tried very hot water?"

There was no resisting Jenny's manner, and as Ann was really anxious about her mother, she led the way to her room. The sufferers eyes bright-ened at the sight of the flowers Jenny carried; quickly seeing that, Jenny knew that she had one key to the heart of the stranger. And she did really manage to cause the weary eyes to close in

refreshing sleep, thereby winning Ann's gratitude.
This visit led to others, and Mrs. Thomas, too, came, and with tender sympathy drew from Mrs. Brown her story. It was an old one; husband gone; all the children but this one daughter, gone; money and land gone, and because of this last, friends all gone. And they had come here, hoping, perhaps, to gain new friends, but all seemed to pass by on the other side. They went to church a few times, but no cheery voice bade them welcome; no

charch, and seated her by ber side in her own pew. Mrs. L. is desirous of enlarging her field of used and Jenny would bring her books and go over with fulless, by visiting mich portions of the country as and Jenny would bring her books and go over with may need her services, in this capacity of the country as and business and post medium, and the friends of mich as sweet voice they delighted in singing and business and post medium, and the friends of mich the friends of mich the friends of many that a girl as poor even use she was Charles Trompson. In spring to show that a girl as poor even user she was, might be happy herself and make others happy, also.—From Young Reaper.